

July
1967



THE Instructor
JULY 1967

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COVER REPRODUCED BY THE DESERET NEWS TRIBUNE

CHART LEGEND

Dates indicate time when enrichment material applies: first number is the month; second number is the day; number in parentheses is lesson number.

- Dot indicates material has value for course.
- A=Administration.

IN GOD'S GREAT CATHEDRAL
(Our Cover)

Through our days of care and work we notice only the busy world and man's handiwork of steel and mortar and stone. Often we need to leave all of this behind and sit under the

Photo by H. Armstrong Roberts.

—GBD

MANHOOD HONOR INTEGRITY

by President David O. McKay

There is nothing in life so admirable as true manhood; there is nothing so sacred as true womanhood. Manhood! Oh, what that means—to be a man, to be worthy of the honor that Antony gave to Brutus when he pointed and said:

*This was the noblest Roman of them all:
All the conspirators, save only he,
Did that they did in envy of great Caesar;
He only, in a general honest thought,
And common good to all, made one of them.
His life was gentle, and the elements
So mixt in him, that Nature might stand up
And say to all the world, "This was a man!"¹*

We delight in associating with true men; it is good to be in their presence. "A great man," says Carlyle, "is the living light-fountain, which it is good and pleasant to be near." I often think that it is easy to be honest. To be honest means that we are in harmony with divine law, that we are in keeping with the noblest work of God.

All men who have moved the world have been men who could stand true to their conscience—not only James, not only Paul, Peter, and all those ancient apostles, but all other great men in history. I often admire Martin Luther. I cannot help feeling uplifted when I read his words to the assembly at the Diet of Worms, with all the Catholic Church opposing him and all the powers of the land staring him in the face:

Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments . . . I can not and will not recant any thing, since it is unsafe and dangerous to do any thing against the conscience. . . . Here I stand.

¹William, Shakespeare, Julius Caesar, Act V, Scene V.

*(I can not do otherwise.) God help me! Amen.**

It was Joseph Smith who, after having received a fervent testimony of the Lord Jesus Christ, declared to the men who said to him, "It is from the devil"—ministers who before had influence with him, and whom he respected and believed were attempting to teach the word of God—"I had seen a vision; I knew it, and I knew that God knew it." (Pearl of Great Price, Joseph Smith 2:25.) And just before his death he declared to all the world: "I have a conscience void of offense toward God and toward all men." Why? Because he had been true to it. He was a man possessing divine manhood, for true manhood is divine.

The man who is true to his manhood will not lie against the truth. We are told that we can crucify the Lord afresh. If that be true, we can betray the Lord afresh. There is that within every man which is divine, a divinity within every man's soul—it cannot die. God renews it, inspires it, works to keep it alive. The man who will be true to the divine

within is true to his Lord and to his fellowmen. The man who betrays that divinity within and is untrue to that which he knows to be right, wavers and is weak. God pity him; he may go so far that he will step out of the Light, out of that divine presence, and woe be unto him when he does!

Alma gives an account of young men who were exceedingly valiant:

And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were



Parents have responsibility of example.

*Philip Schaff, History of the Christian Church, Volume VII; Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1910; pages 304, 305.

true at all times in whatsoever thing they were entrusted.

Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him. (Alma 53: 20-21.)

Who were these young men? They were sons of parents who were equally true to every trust. Their parents were converted Lamanites who, when the Spirit of God came upon them, devoted their lives to the service of their fellowmen, and in their ministry in the Church covenanted that they would never more take up arms against their brethren. Such was their oath; such was their covenant; and they were true to it even unto death.

One of the most moving accounts in literature is the account of these parents going out to meet enemies who came against them with swords, and of their sacrificing their lives rather than uncover the swords they had buried and given their word not to unearth. A thousand of them suffered death rather than violate their covenants. Meeting no resistance, the enemy, being conscience stricken, stopped the massacre after a thousand men had proved they preferred death to violation of a trust.

I mention this because parenthood has much to do in inculcating courage and trustworthiness in children. The law of cause and effect is working in parenthood as it is in any other law of nature. There is a responsibility upon all, especially upon fathers and mothers, to set examples worthy of imitation to children and young people.

Parents must be sincere in upholding the law and the priesthood in their homes, that children may see a proper example. Respect for law and order, as charity, begins at home.

Many are familiar with a comment on this fundamental principle by Roger W. Babson:

The things which we look upon as of great value: the stocks, bonds, bankbooks, deeds, mortgages, insurance policies, etc., are merely nothing. While fifty-one percent of the people have their eyes on the goal of integrity, our investments are secure; but with fifty-one percent of them headed in the wrong direction, our investments are valueless. So the first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you also that this applies just as much to the man who is working for wages as to the capitalist and every owner of property.

... Integrity applies to many more things than money. Integrity requires the seeking after, as well as the dispensing of, the truth. It was this desire for truth which founded our educational institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity. Only as they so rest, can they prosper or even survive.

*Integrity is the mother of knowledge. The desire for truth is the basis of all learning, the value of all experience and the reason for all study and investigation. Without integrity as a basis, our entire educational system would fall to the ground; all newspapers and magazines would become sources of great danger and the publication of books would have to be suppressed. Our whole civilization rests upon the assumption that people are honest. With this confidence shaken, the structure falls. And it should fall, for, unless the truth be taught, the nation would be much better off without its schools, newspapers, books and professions. Better have no gun at all, than one aimed at yourself. The corner-stone of prosperity is the stone of integrity.**

George Washington, the father of his country, said:

I hope that I may ever have a virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man.

And from the Doctrine and Covenants:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people. . . . (Doctrine and Covenants 134:1, 3.)

No member of the Church can be true to his country, true to his Church, true to his God, who will violate the laws which relate to the moral welfare and spiritual advancement of mankind. Members of the Church should uphold the law everywhere. And it is time that all of us—the leaders of all countries, the politicians, the statesmen, the leaders in civic affairs in the states and in the cities, as well as parents and private citizens—should so speak of and so uphold the constitutional law of the land that everywhere there will be a renewal of respect for it and a revival of the virtues of honor, honesty, and integrity.

All of us should take pride in making Mormonism a synonym for trustworthiness, temperance, chastity, honesty, justice. These are fundamental principles of the Gospel of Jesus Christ and of The Church of Jesus Christ of Latter-day Saints. By exemplifying them in our lives we contribute to the transformation of society; we translate our religion into better social conditions and bring salvation and peace to men everywhere, here and now.

*Roger W. Babson, *Fundamentals of Prosperity*; Fleming H. Revell Company, New York, N.Y., 1920; pages 16-18. Used by permission. (For Course 9, lesson of September 17, "The Power of Faith"; for Course 15, lesson of August 20, "Moroni vs. Amalickiah"; for Course 19, lesson of September 17, "The Gospel Before the Birth of Jesus"; for Course 25, lesson of September 10, "Choose Light or Darkness"; for Course 29, lesson of September 24, "The Prophet Joseph Smith"; to support family home evening lessons 26 and 29; and of general interest.)
Library File Reference: INTEGRITY.

STATISTICS INTERPRETED

(The Secretary's Corner)

THE SUNDAY SCHOOLS IN FIVE YEARS

In the five years ending December, 1966, Sunday School enrollment in the stakes and missions of the Church increased by 512,899 members, an average yearly increase of 102,579. The total of 1,129 new Sunday Schools organized during this period required 26,972 new officers and teachers, an average yearly increase of 226 schools and 5,394 officers and teachers.

As the Sunday School program of the Church grows, the ward and branch secretaries have the responsibility of accounting for everyone. The names of new members should be added to the respective class roll books so that their attendance at Sunday

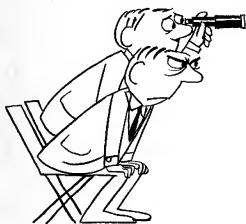
School can be carefully watched. Those who attend should have their names listed on the left side; while those who do not attend should be listed on the right side of the roll book as potential members. The secretaries have the responsibility of systematically giving the names of the nonattenders to the superintendent so that he may present their names in the ward or branch council meeting. In this meeting, assignments will be made to home teachers to invite inactive members to attend Sunday School. Secretaries should watch carefully the attendance rolls so that potential members who attend regularly may be added to the active side of the roll books.

Secretaries also have the responsibility of keeping an attendance record in the officers and teachers roll book of all those called to teach or direct the affairs of the Sunday Schools. In addition to this, they have the important calling of keeping a history of their respective Sunday School throughout the Church.

—Herald L. Carlston.

ATTENDANCE CHART:

	December 1966	December 1961	1961-66 Increase	Av. Yearly Increase
Sunday School Members in Stakes and Missions	2,275,772	1,762,873	512,899	102,579
Sunday School Members in Stakes	1,905,848	1,550,492	355,356	71,071
Sunday School Members in Missions	369,924	212,381	157,543	31,508
Number of Sunday Schools in Stakes and Missions	6,352	5,223	1,129	226
Number of Sunday Schools in Stakes	4,159	3,258	901	180
Number of Sunday Schools in Missions	2,193	1,965	228	46
Number Officers and Teachers in Stakes and Missions	138,211	111,239	26,972	5,394
Number Officers and Teachers in Stakes	117,319	92,818	24,501	4,900
Number Officers and Teachers in Missions	20,892	18,421	2,471	494



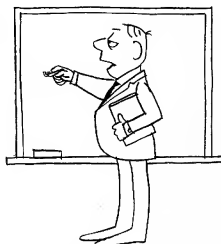
Can You See It?*

There is no point in displaying a visual aid before a class if it cannot be seen by those on the back row.

Do you know how high the letters on a chart should be for legibility at a given distance?

Or how large the writing on a chalkboard should be for your classroom?

From what distance can the names of countries on a map be read?



"Seeing" the material displayed depends on two conditions:

1. *Legibility*—the letters must be large enough and of good design and visual contrast.
2. *Viewing Conditions*—the material must be adequately lighted with no glare or reflection.

The following tables shows the smallest symbol or letter legible at the indicated distance:

MINIMUM SYMBOL HEIGHT

$\frac{1}{4}$	inch
$\frac{1}{2}$	"
$\frac{3}{4}$	"
1	"
$1\frac{1}{2}$	inches
2	"
$3\frac{1}{4}$	"
4	"

VIEWING DISTANCE

8	feet
16	"
24	"
32	"
50	"
62	"
100	"
128	"

*Based on data in Pamphlet S-4, "Legibility Standards for Projected Material," published by Eastman Kodak Company, Rochester, New York.
Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

—John A. Peart.

*Devoted General Secretary closes
lifetime of service.*

A Tribute to: RICHARD E. FOLLAND

(1893-1967)

*by Superintendent
David Lawrence McKay*

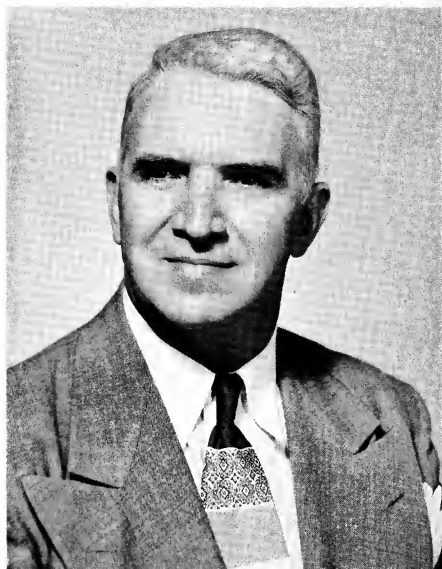
Richard E. Folland came to the attention of the General Sunday School Superintendency¹ early in 1946 when they noticed his active and efficient leadership of Wells Stake Sunday Schools. They called him to the Sunday School general board and two months later appointed him to be executive secretary of the Deseret Sunday School Union. This title was later changed to general secretary. For more than 21 years Richard E. Folland handled the details and assumed the responsibilities of this office. During this time his associates grew to love him, depend upon him, and recognize his many outstanding qualities.

He was unselfishly devoted to the service of the Church and the Sunday School. His feelings toward the Sunday School were comparable to those of Portia toward Bassanio when she said:

*... for myself alone
I would not be ambitious in my wish,
To wish myself much better; yet for you I
would be trebled twenty times my-
self...²*

Next to Superintendent Hill, he was the first in the office in the morning and was nearly always the last to leave. He seemed never to have heard of a limitation of working hours.

Richard Folland strove for perfection. He was a master of detail. In arranging for conventions and conferences, he personally saw that every general



Richard E. Folland

board member was given his assignment, all of his material, and his itinerary and arrangements. I know of no time that a conference appointment was ever missed by any board member. Richard saw that no misunderstanding took place.

He was devoted and loyal to his exceptional family—his wife, Josephine Howells, and his three daughters, JoAnn, Bonnie, and Eleanor. The latter predeceased him. He had 14 grandchildren.

He was a missionary in South Africa during the first World War and presided over the South African Mission for nearly seven years during the second World War.

In addition to his Sunday School work in Wells Stake, he had been superintendent of Whittier Ward Sunday School, superintendent of the Ensign Stake Y.M.M.I.A., and a member of the Y.M.M.I.A. superintendencies in both Whittier and Sixteenth wards.

The superintendency and general board and all the stake superintendents who dealt with him so frequently feel a great loss in his passing.

¹Milton Bennion, George R. Hill, and A. Hamer Reiser.
²William Shakespeare, *The Merchant of Venice*.

Library File Reference: SUNDAY SCHOOL—GENERAL BOARD.



The Folland family (taken eight years ago; four more grandchildren have since been added). Left to right, back row, John R. Parrish, Eleanor Folland Shaw (deceased), Gary Shaw (baby), Richard Shaw, Eugene Moore. Middle row, l. to r., JoAnn Folland Parrish, Lynn Parrish (baby), Richard E. Folland, Debra Parrish, Josephine Folland, Melody Moore, Bonnie Folland Moore, Scott Moore (baby). Front row, l. to r., Tom, Richard, and Keith Parrish; Larry and Brent Moore.

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EVERYBODY in the little city of Ebnet, Switzerland, knew when the Mormons had finished framing the roof of their chapel. They could see the pine tree fastened to the topmost peak, placed there according to European tradition to denote the completion of the framework. To Europeans this is reason for a celebration. The Latter-day Saints in Ebnet had much to be grateful for, and their party that evening was one of gratitude and thanksgiving.

After 17 years of holding meetings in the home of President and Sister Gottfried Abderhalden, in a little Swiss farmhouse on the side of the mountain, the small branch in Ebnet had been granted permission to erect a chapel in their city. Thrilled and happy, they knew the Lord would help them in this great undertaking if they would be faithful and do their share.

Problems of the members had begun when they tried to buy land and obtain a building permit. Very little land is for sale in the Toggenburg valley, for the farmers need what property they have to pas-

(For Course 7, lesson of September 10, "Chapels Are Built"; for Course 9, lesson of September 17, "The Power of Faith"; for Course 25, lesson of August 20, "Priorities and Emphases"; to support family home evening lesson 25; and of general interest.)

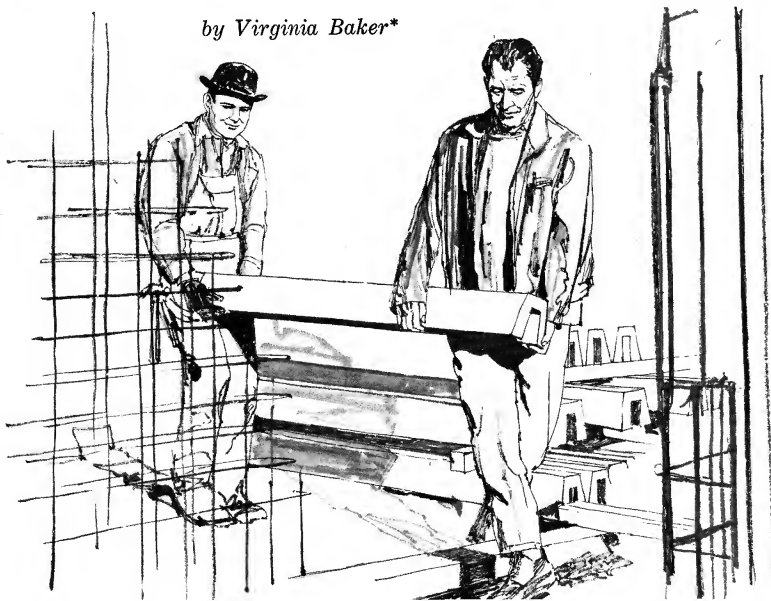
ture their dairy cows. When a building site was located, the city officials were not favorably disposed toward the project, and it was two years before the Saints finally obtained permission to build. Ground was broken in March, 1963, but actual construction was delayed until the middle of June. Construction supervisor, Walter Hertig, Jr., had been born in Switzerland, and when the townspeople found that a native of their country was in charge, (even though he had been in America many years), they were happy to assist him in procuring supplies. They were apprehensive, however, when he told them the building was to be constructed by amateur labor rather than by local contractors. They were afraid the result would be a disgrace to the community!

When representatives of the Church Building Department arrived to conduct the orientation meeting, they explained to the Saints that they would be required to sacrifice and work so that their great dream could be realized. All branch members

*Virginia Baker is manuscript editor of *The Instructor*. She worked five years as secretary to an area supervisor in the Church Building Department. She has been a stake missionary and served in the Sunday School and MIA. She has been an officer of Utah Press Women and is a member of the National Amateur Press Association.

This Is the Church That Faith Built

by Virginia Baker*



pledged their support of the program and went to work with typical Swiss vigor and enthusiasm. The foundation was laid in record time, with every man, woman, and child in the branch turning out to dig and help. They worked hard and fast because early, heavy snows and cold would postpone work on the chapel until spring.

Ebnat is surrounded by foothills of the high Swiss Alps. In winter many people travel to this area to ski because the snow is deep, the slopes are steep, and the countryside is picturesque. Snow comes early, and the residents try to do their outside work in the warm months of the year.

The amateur labor—four building missionaries, or Church Builders—were housed with members of the branch, and the branch was responsible for feeding the boys and replacing their work clothing as needed. This was in addition to regular contributions of cash to the building fund each month.

The project had reached the cement-placing stage about the time cold weather usually comes to the foothills around Ebnat. The Saints fasted and prayed that they would have good weather to protect the wet cement. Swiss Mission President

John M. Russon sent some proselyting missionaries to help, and the cement work was all finished before bad weather set in.

With plastic sheets as "walls" attached to the framework, the work continued inside through the winter, and the second summer the pine tree was hoisted to the finished roof framing. That autumn the building was ready for brick work, and the branch was told that not just one, but *two* brick crews of four Church Builders each were available to work on the Ebnat chapel if the members could house and feed them.

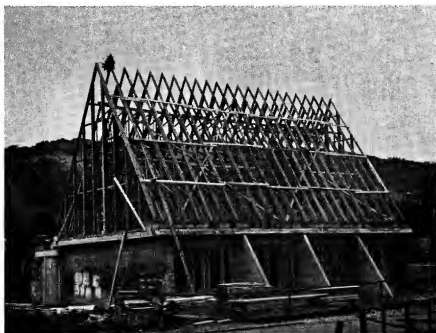
This was another mountainous problem. Every family who had extra room already was housing a building missionary, and to find suitable places to house and feed eight more workers seemed impossible. Again the Saints fasted and prayed for a solution to the problem. Almost immediately one of the faithful members offered a home that he had been unsuccessful in renting, as a place for these brethren to stay. But this was not the whole solution. The Ebnat Saints were poor in the material things of life, with barely sufficient income to take care of their own families. And now they were faced with the challenge of eight more mouths to feed, eight more workers for whom to provide fuel and replacement clothing. The determined and faithful Saints went searching for ways to increase their incomes.

The branch president took an extra job starting a furnace for a factory at four o'clock in the morning. He also started the fire on the building site so workers could have heat by the time they arrived. At 8 o'clock he reported for his daily work, and in another factory he found a position as night watchman. His wife and two youngest children took over a paper route which took them up and down the hills of Ebnat on foot delivering papers, and Sister Abderhalden took in washing and sewing and turned the money over to the branch building fund. Other branch members undertook similar responsibilities to help push the project to completion. Faith, prayer, and hard work paid off. The brick walls were up to the square in only 2½ weeks, and the snow held off until the building was closed in. Neighboring branches were impressed with the faith of this "big" branch of 36 members, and quickly offered their help.

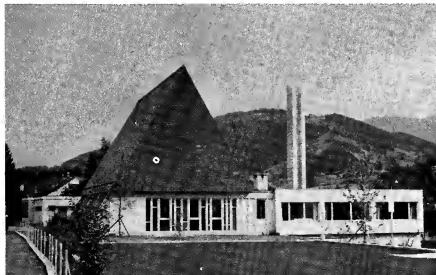
As the building neared completion and the furnishings came, there was great joy among the sisters as they washed the new dishes and silverware and carefully put them away in the lovely, modern kitchen, which was much better than they had in their own homes.

The townspeople changed their minds about the kind of building the Mormons could put up. A

(Concluded on page 261.)



In keeping with European tradition, members placed pine tree on topmost peak of the chapel's finished framework.



Finished new chapel in Ebnat surpassed fondest hopes of the small branch for simple meeting place of their own.

NEXT MONTH IN YOUR SUNDAY SCHOOL

A Capsule Guide of August lessons for Home Teachers and Parents

A GOSPEL OF LOVE (Course 1; age 3)

Why are Paul's words, "Be ye kind one to another" (Ephesians 4:32) difficult for three-year-olds to understand? They aren't! These youngsters will discuss the meaning and application of kindness in their homes, their neighborhoods, and other places. The final August lesson will emphasize that many people are kind at Sunday School.

BEGINNINGS OF RELIGIOUS PRAISE (Course 1a; age 4)

Learning to make the right choices is difficult at any age, but children in this class will be getting a head start. In August lessons, they will learn to choose the right foods, take needed rest, and they will learn to choose good over evil.

GROWING IN THE GOSPEL, PART II (Course 3; ages 5, 6)

How can children five and six years old follow in the footsteps of Jesus? August lessons will help the children follow in His footsteps by obeying the commandments of their Heavenly Father. They will be taught that their Heavenly Father will help them obey, if they ask for His help in prayer.

LIVING OUR RELIGION, PART II (Course 5; ages 7, 8)

It is not easy to make right choices all the time. But making the right choices helps us grow in strength and wisdom. August lessons will aid students in this course to understand that they will receive help in choosing the right if they pray to their Heavenly Father, and that He is pleased when they have the courage to choose the right.

HISTORY OF THE CHURCH FOR CHILDREN

(Course 7; ages 9, 10)

How can our lives become happier and more useful when we try to emulate the examples of our leaders? What traits should we look for as being worthy to copy? August lessons will unfold exciting highlights in the life of each man who became President of the Church in latter days and will show how we can have life more abundantly by copying their good works.

SCRIPTURE LESSONS IN LEADERSHIP

(Course 9; ages 11, 12)

Moroni was an army general when he was only 25! He had already learned that he could not depend alone on his knowledge and understanding of wag-

ing war. He knew he had to depend on the Lord if the Nephites were to save their lives, their families, their homes, and their farms. He learned that if the evil men they were fighting would not repent, they had to be destroyed. Moroni sought and followed the Lord's counsel.

HISTORY OF THE RESTORED CHURCH

(Course 11; ages 13, 14)

Why do we have auxiliaries and social programs in the Church? Why can't we just go to Church on Sunday morning and forget all the other meetings through the week? August lessons in this course will outline the reasons and the need for auxiliary and social activity.

PRINCIPLES OF THE RESTORED CHURCH

(Course 13; ages 15, 16)

In this day of increasing attitude that the government owes us a living, what is the Church attitude? Are we encouraged to expect the federal government to do more and more for us? August lessons will discuss reasons the Lord has commanded us to depend on ourselves and help each other.

LIFE IN ANCIENT AMERICA (Course 15; ages 17, 18)

What modern general in time of war would question the fairness of the strategy of surprise attack? Nephite general Moroni had such a sense of fair play that he wondered if it were right to lead the Lamanite army into a trap. Moroni did trust in what the Lord told him, however, and used such tactics as He suggested.

THE ARTICLES OF FAITH (Course 19; ages 19-22)

How much should the Church participate in politics? How about individual Church members? How far should individuals go to uphold and sustain the laws under which they live? If secular or civil law conflicts with God's law, which are we bound to obey? August lessons provide discussion of these questions.

GOSPEL LIVING IN THE HOME (Course 25; adults)

Hidden treasure! What excitement is stirred within us when these words are spoken or thought. Few of us can search for lost gold mines or pirate treasure, but all of us can learn to seek and find such hidden treasures as the Lord has promised if we

follow His instructions. August lessons will elaborate.

THE GOSPEL IN SERVICE OF MAN (Course 27; adults)

Since Brigham Young's admonition that the Saints should have recreation as well as religion, many activities have been included in the Church program. The Lord has inspired programs in music and art, drama and education, sports and other areas, to make life more complete.

A MARVELOUS WORK AND A WONDER

(Course 29; adults)

Would Joseph Smith's pronouncement that we are literal children of God have been a strange doctrine in the early Christian church? How does such doctrine affect our views, for instance, on prayer and forgiveness of sin? August classes will discuss such attitudes.

THIS IS THE CHURCH THAT FAITH BUILT (Concluded from page 259.)

schoolteacher living close to the chapel had watched their progress with interest, and he wrote a letter to the local paper pointing out that Church members came at night with their families to assist with the project. He further emphasized that there was no quarreling, no cursing, nor even any smoking or drinking among workers on this building. He wrote:

"Never have I seen such joy and unity before among any people. They are truly building by the honest sweat of their brows, and loving it. Most of you recall how firmly we objected to this building project as it was contemplated; but now as we observe the determination, industry, and accomplishment of this people, we are forced to ask ourselves this question: Would we be willing to give as much for our own church?"

When the building was finally completed, the doors were opened to the public. The entire town council came; ministers of the two largest denominations came and took pictures. Children brought their school friends, showing as much pride in the building as if it belonged to them. Some school-

teachers brought their classes en masse to tour the building. And so, as they came, all were impressed and proud to have a beautiful new church in their community. Often this comment was overheard: "Isn't there a wonderful spirit in this building!"

At a building contractors' convention held near Ebnat, the chairman suggested that if the contractors wanted to inspect a well-built chapel, they should take time to see the new Mormon church in Ebnat.

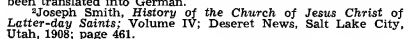
Elder Hertig, the building supervisor, said he had wondered how such a small branch could obtain permission for a building, but as the project grew to completion he knew it was because they were willing to sacrifice to any extent to obtain it. No obstacle was too much for them. They fasted and prayed and found an answer to every problem. When the building was dedicated in 1965, the branch had paid every penny of its share of the building—and had some money left over!

Library File Reference: FAITH.



On a rise in Toggenburg valley, in Ebnat, Switzerland, the Saints began building their chapel.

by Glenn L. Pearson*



*Glenn L. Pearson teaches religion classes at Brigham Young University and serves as bishop of the BYU 24th Ward, BYU Third Stake. He has earned degrees at Utah State University (B.S., 1949) BYU (M.A., 1951) and is working toward his doctorate. He was born in Ririe, Idaho, and served in the North Central States Mission (1941-43). He married Ardith Hunsaker; they have five children.

of his work, and the conviction that a Divine Hand has ever guided that work since his day, all depend on whether or not he told the truth about the Book of Mormon. Hence, it is the keystone of our religion and the key that unlocks the door to conversion.

Joseph Smith did not leave us the option of assessing his work in the same way that we might assess the work of the Wesleys, Luther, or Mary Baker Eddy. We might pick and sort with an eclectic hand among the ideas of others who established churches; but to deny the truth of Joseph Smith's account of the Book of Mormon is to deny that he was an honorable man and a revealer of the word and will of God in setting up a legal church and giving it a true doctrine. Try to imagine the depth of wickedness or insanity which could cause a man to falsify the story of the Book of Mormon and subsequent revelations and then continually praise these works as the works of God. When you have fully grasped the significance of this idea, you can begin to understand the importance of the Book of Mormon as the key to conversion.

The writer once lived for a few weeks with a retired Lutheran minister. This minister had just been loaned the standard works of the Church and a few other books, including John Henry Evans', *Joseph Smith, An American Prophet*. After a time the minister became convinced that Joseph Smith was a prophet. He told me this story of his conversion:

"When I first started to read these books I still believed that Joseph Smith was a wicked and ignorant man. By and by I decided he was not an ignorant man but an unusually brilliant man. Nevertheless, I still believed he was extremely wicked. By and by I concluded that nobody could be brilliant enough to concoct such a story and produce what he had produced. So I decided he was inspired of the devil.

"As I continued to study the Book of Mormon, a thought began to force itself upon my conscious mind: *An evil tree cannot produce good fruit*. There was nothing in the Book of Mormon but what would make a person love Christ, worship God, and live a sinless life. It

was then I became fully aware of the fact that Joseph Smith couldn't be anything less than one of the greatest prophets who ever lived."

Perhaps Nephi's parting testimony shook this minister loose from the prejudice which had caused him to "walk in darkness at noon day." These words have been burned upon the hearts of thousands of honest seekers for truth:

... The words which I have written in weakness will be made strong unto them; for it persuadeth them to do good. ... And it speaketh of Jesus, and persuadeth them to believe in him, and to endure to the end, which is life eternal.

And it speaketh harshly against sin, according to the plainness of the truth; wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil.

... If ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good. (2 Nephi 33:4, 5, 10.)

Many arguments have been advanced against the Church, but they all boil down to one single problem: Was Joseph Smith a prophet of God? Do we have modern revelation? If the Book of Mormon is true, Joseph Smith was a prophet, and we do have revelation. The Book of Mormon is the key, and each person must unlock the door himself. (See *Moroni 10:4*.)

From the earliest days of the Church the Saints have tended to take the Book of Mormon too lightly. This caused the Lord to issue the following warning and condemnation, which is applicable today as it was then:

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

Which vanity and unbelief have brought the whole church under condemnation.

And this condemnation resteth upon the children of Zion, even all.

And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written—

That they may bring forth fruit meet for their father's kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion. (Doctrine and Covenants 84:54-58.)

(For Course 7, lesson of July 23, "Prophets Direct the Church"; for Course 9, lesson of September 17, "The Power of Faith"; for Course 13, lesson of July 23, "Testimony"; for Course 19, lessons of July 2 and 9, "The Book of Mormon"; and "Revelation" for Course 25, lesson of September 3, "Changed and Reborn"; for Course 27, lesson of September 3, "Preview (The Book of Mormon)"; for Course 29, lessons of September 10 and 17, "The Standard Works" and "The Prophet Joseph Smith"; to support family home evening lessons 25 and 30; and of general interest.)

In ancient times the betrothal ceremony was more important than the nuptial; it ended with the groom saying to the bride, "See by this ring [or this token] thou art set apart for me, according to the law of Moses and Israel." This custom prevailed at the time of Christ when . . .

"...Mary Was Espoused to Joseph..."

by Reed C. Durham, Jr.*



Art by Dale Kilbourn.

After the Apostle Matthew introduced his nativity account with the words: "Now the birth of Jesus Christ was on this wise," he immediately followed with this description: "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (*Matthew 1:18.*)

What did Matthew mean by the word "espoused"? Did he consider that Joseph and Mary were husband and wife in the same way we consider a man and his companion to be husband and wife today? Before answering these questions, let us investigate another account of the nativity written by the physician, Luke.

Luke's account of Mary's relationship with Joseph is stated beautifully, in words which follow his statement that the Angel Gabriel was sent by God to the city of Nazareth in Galilee, "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." (*Luke 1:27.*) Again, the word "espoused" is the one employed to suggest a relationship between Mary and Joseph. Again we ask what that word means.

The answers to the above questions are important to an understanding of the full significance of Christ's birth, commonly referred to as the virgin birth. The questions are serious ones and are often asked by those mature enough to recognize various social relationships at present existing between men

and women. One may have difficulty in explaining several passages in the nativity accounts, such as, "was minded to put her away privily" [divorce] (*Matthew 1:19*); "Joseph her husband" (*Matthew 1:19*); "take unto thee Mary thy wife" (*Matthew 1:20*); and "with Mary his espoused wife, being great with child" (*Luke 2:5*); if, indeed, Mary and Joseph were not married as husband and wife. On the other hand, if they were genuinely husband and wife, there are other passages which present difficulties for inquisitive, curious, and imaginative minds. (See *Matthew 1:18, 25; Luke 1:34.*)

An unabridged English dictionary will not be of great assistance because the word "espouse/al" refers either to the promise of marriage, the betrothal, or the marriage itself. No, the answer to the questions must depend upon a more careful study of the New Testament texts and the social and religious customs of Galilee in the time of Jesus.

The Greek word translated by the King James Bible translators as "espousal" actually means "to woo and win," "to court for a wife," "to seek in marriage," and "to betroth." For this reason, the majority of the modern New Testament translations read, instead of "espousal," something like:

"betrothed" and "had been pledged" (Emphatic Diaglott);

"Mary was promised in marriage" (New World);

*Reed C. Durham, Jr. is a member of the Sunday School general board and is on the faculty of the LDS Institute of Religion at the University of Utah. Born in Long Beach, California, he earned degrees from Utah State University (B.S. 1946, M.S. 1947) and Brigham Young University (PhD 1966). He served in Western States Mission (1950-1952). He married Faye L. Davis, and they have six children.

(For Course 13, lesson of September 24, "Two Great Messages"; for Course 15, lesson of September 24, "Life in Palestine"; to support family home evening lesson 30; and of general interest.)

"betrothed" (Revised Standard Version);
 "was engaged" and "his future wife" (Phillips);
 "betrothed" (New English Bible);
 "had been betrothed" (Rieu);
 "had been betrothed," and "who was engaged to him" (New American Standard);
 "betrothed" (English Revised, American Standard, Weymouth, and New Jerusalem);
 "engaged" (American Translation, Goodspeed).

But even if modern translators have rendered the more accurate translation with the words "betrothal" or "engaged," the question remains as to how the scriptures in both Matthew and Luke's nativity can still refer to Mary and Joseph as husband and wife, and even speak of a possible divorce. The answer is simply that the meaning of the terms "engagement" or "betrothal" to the Jewish people in Christ's day meant considerably more than these terms connote to us today.

In ancient Biblical times there were two main marriage events, the *betrothals* and the *nuptials*.¹ Each of these was attended with family feasting and ceremonials of various kinds; and both events were generally planned by parents in the infancy of their children.²

The betrothal ceremony in ancient times was a more important celebration than the nuptial, which consisted of the actual taking of the wife.³ The betrothal was considered to be more than the promise of marriage similar to our engagement. Engagements could be broken off, a promise might be set aside, but the betrothal was considered binding because it was entered into by a sacred oath and covenant.⁴

The ceremony of the betrothal generally consisted of "the payment of a dowry by the intending bridegroom"; the collecting together of the families of both bride and groom; the young man giving "the young woman either a gold ring or some article of value, or simply a document" containing the agreements; the conducting of a question-and-answer covenant by the bride and groom; the man finally saying to the girl, "See by this ring [or this token] thou art set apart for me, according to the law of Moses and of Israel," and the giving of a benediction over the cup of wine. All of this to be done in the presence of two witnesses.⁵

After the above ceremony the "two persons were regarded as being as much bound to one another as

if they were already married."⁶ From betrothal on, she was "in every respect the wife of her husband";⁷ "they were legally husband and wife."⁸ The betrothal then "was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation."⁹ This covenant was considered to be so binding that "it could be terminated only by death or divorce."¹⁰ If there were found any faithlessness on the part of the female, it was considered adultery and the divorce could be obtained by the man upon receiving a paper of divorce from the rabbi.¹¹ This explains the thought of Joseph to "put her away" privately because he must have originally considered unfaithfulness on his betrothed wife's part.

In the time of Christ, if two other persons of lesser character than Joseph and Mary, living in Judea instead of Galilee, were to find the betrothed wife "with child," even though it was a violation of Rabbinical law, it would not have been considered terribly wrong legally or socially;¹² and the man probably would have done nothing about it. But up in Galilee all who were betrothed were extremely concerned to preserve the sanctity of the betrothal covenant until their consummation at the wedding.

*The betrothal was not the same as the wedding. At least a whole year elapsed between the betrothal and the actual wedding. These two events must not be confused. . . . It was during this period of about a year, between the betrothal and the wedding, that Mary was found to be with child of the Holy Spirit.*¹³

Thus we can witness how sincere, committed, and obedient to the laws of Israel was Joseph in relation to his wife, until he understood from the angel how exceeding divine was Mary's conception.

Thus the answers are plain. Mary and Joseph, were, in truth, husband and wife. As husband and wife, however, in the betrothed covenantal way, they could not and would not partake of the wedding union until the prescribed time came for the final wedding ceremony, which usually involved a procession and a feast and then the taking of the wife to the groom's own house. Therefore, the scriptures attest that no two more honorable people existed in the world before or since than Mary and Joseph, to whom she had indeed been "espoused."

¹L. M. Epstein, *The Jewish Marriage Contract*; New York Jewish Theological Seminary of America, New York, N.Y., 1927; pages 12-13.

²George M. Mackie, *Bible Manners and Customs*; Fleming H. Revell Company; page 122.

³Hayyim Schauss, *The Lifetime of a Jew*; Union of American Hebrew Congregation, Cincinnati, Ohio, 1950; page 130.

⁴Fred H. Wight, *Manners and Customs of Bible Lands*; Moody Press, Chicago, Illinois, 1953; page 129.

⁵A. C. Bouquet, *Everyday Life in New Testament Times*; Charles Scribner's Sons, New York, N.Y., 1955; page 147.

⁶Louis M. Epstein, *Sex Laws and Customs in Judaism*; Block Publishing Company, New York, N.Y., 1948; pages 126-127.

⁷Fred H. Wight, *Manners and Customs of Bible Lands*; pages 129-130.

⁸A. C. Bouquet, *Everyday Life in New Testament Times*, page 147.

⁹L. M. Epstein, *The Jewish Marriage Contract*, page 12.

¹⁰L. M. Epstein, *Sex Laws and Customs in Judaism*, page 126.

¹¹Bernard Drachman, "Betrothal," *The Jewish Encyclopedia*, Volume III; Funk and Wagnalls Company, New York, N.Y., 1902; pages 125-127.

¹²Israel Abrahams, "Marriage (Jewish)," *Encyclopedia of Religion and Ethics*, Volume VIII; T. & T. Clark, Edinburgh, Scotland, 1915; pages 460-461.

¹³Israel Abrahams, "Marriage (Jewish)," pages 460, 461; George M. Mackie, *Bible Manners and Customs*, page 122.

¹⁴L. M. Epstein, *Sex Laws and Customs in Judaism*, page 126.

¹⁵Fred H. Wight, *Manners and Customs of Bible Lands*, pages 129-130. The permission of Moosy, New York, N.Y., 1902; page of Chicago. See also Deuteronomy 20:7; 22:24; II Samuel 3:14; Judges 14:15; 15:1.

Library File Reference: JEWS—SOCIAL LIFE AND CUSTOMS.



Gushing wells of sweet water have conquered the desert, and hands of brotherhood reaching out from halfway around the world have helped establish a modern dairy farm for 200 Arab orphan boys. To one great leader in historic Jericho this is . . .

A DREAM COME TRUE

(This article was written just prior to the outbreak of hostilities in the Middle East.)

*by L. Burt Bigler**

Near ancient Jericho in the Hashemite kingdom of Jordan, streams of clear, flowing water have transformed barren desert land along the Jordan River into a rich carpet of green. In the fields many Arab boys and young men herd cattle and grow crops to feed themselves and support their school in one of the most arid regions on earth. Others feed and milk dairy cows in modern sheds and then process the milk. They are both Christian and Moslem boys—Arab refugee orphans.

Behind this busy oasis and its promise for the future is the story of one man's dream—and a bond of brotherhood that reached halfway around the world from the Jordan River in Utah to help make his dream come true.

The beginning of this story is the historic exodus of the Jewish people from Europe after World War II and their return to Palestine, land of the ancient prophets on the eastern shore of the Mediterranean Sea, where the forefathers of the Jews had lived from 1200 B.C. until their expulsion by the Romans in 137 A.D. But the centuries-old religious hope that compelled the Jews, like a homing instinct, to gather again to the land of their fathers clashed, after nearly 2,000 years, with the territorial interests and religious heritage of other children of Abraham, the modern Arab or Moslem peoples.

In 1948, open warfare broke out between the newly proclaimed Jewish state of Israel and a coalition of Arab neighbors, including Jordan on the

east. Before the cease-fire early in 1949, the founding Zionist state upheld by force of arms its claim to most of Palestine. But the cost of Jewish sovereignty came high for nearly a million Arab refugees who were forced to flee from Israel over the hills of Judea and down into the Jordan desert by the Dead Sea, the lowest spot of land on earth, about 1,200 feet below sea level.

After 18 years, these homeless war victims still survive today as wards of the United Nations in a region so arid that for centuries the only known drinking water has come from a single place called Elisha's Spring, near Jericho. The area receives less than five inches of rainfall per year.

Among the homeless Arabs was a past leader who carried unbroken faith in the future and a plan of opportunity for those who would face the challenge to carve it out. Musa Bey Alami, an Arab by birth, Christian by faith, had studied at Cambridge University in England before going on to earn recognition as a lawyer and wealthy landowner near Jerusalem. But the war rendered him almost penniless.

In 1949, without looking back on past fortunes, this humanitarian turned his interest to the half-starved orphan boys who crowded the refugee camps. That year he gathered up 19 suffering youths and led them to Jericho, 20 miles east of Jerusalem,

*L. Burt Bigler was released recently from his responsibility as a member of the West Jordan State high council so that he could devote more time to helping people in the Holy Land build up dairy herds. He sang in the Tabernacle Choir until called to be bishop of Wandanere Ward, Grant Stake. He served in Northern States Mission (1919-1921). He is vice president of the Salt Lake Council for International Visitors. He married Hazel Anderson and they are members of West Jordan First Ward. They have five children.

(For Course 9, lessons of July 30 and August 6, "A Leader Produces Good Fruits" and "A Leader Perseveres in Doing Right"; for Course 15, lessons of September 10, 17, and 24, "A Wondrous Land," "Palestine," and "Life in Palestine"; to support family home evening lesson 25; and of general interest.)

where Hussein, King of Jordan, gave him 1,000 acres of worthless desert for a future orphanage and school.

A Cupful of Water

Soon Musa had 200 boys, some carried to him on litters because of severe malnutrition. Many had rickets, and all were hungry and thirsty most of the time. The only known sweet water in the area was Elisha's Spring, and thus many thousands of homeless Arabs had flocked to this refuge.

The first step in creating a settlement out of barren sand took such ungrounded faith that Musa Alami's people called him a dreamer. It was to dig for water, the most urgently needed commodity, near the shores of the Dead Sea where no fresh water had flowed for at least 2,000 years. "It's no use, Musa," they said. "If you do get water here, 1,000 feet below sea level and five miles from the Dead Sea, it will surely be salty."

Still they dug. And they kept digging, with bare hands and crude tools, until one memorable day a young Arab at the bottom of the 70-foot hole cried out that he saw water. Suspense reigned while a boy was let down to bring the first cupful of water to the surface. When the anxious Musa tasted it and found it sweet, this great man sat down on the edge of the well and wept. There was great rejoicing in the area that day.

With his critics banished, this leader of the Arabs won help from the American Arabian Oil Company in drilling and outfitting a well. The constant flow of clear water refreshed the parched land, and the desert soon abounded with citrus trees and vegetable crops. Since that time many wells have been dug, all producing fresh water in abundance.

A Milk Cow for Edom

The next project for Musa Alami and his boys was the development of a chicken farm for meat and fresh eggs. This was important progress. Yet the resourceful Arab also knew that his wards lacked calcium and other nutrients from milk products. Even then he was looking ahead to a dream as unrealistic as digging for water. He envisioned a modern dairy and processing plant in the Biblical land of Edom and Moab, where the eyes of the people had never fallen on a milk cow.

In 1958, Musa sought help from the U. S. Point Four ambassador to Jordan, Dr. Norman Burns, at Amman, capital of Jordan. This was the start of a journey that would lead him, like a touch of destiny, to the little town of West Jordan, Utah, located in the valley of another dead sea, the Great Salt Lake. It also allowed me, Burt Bigler, to become a

(Continued on following page.)



Musa's orphans, now 200 strong, get regular school drill.



Water! To transform the desert and give hope to orphans.



Musa Bey Alami (L.) and Burt Bigler, West Jordan, Utah.



Cattle survived 3-week boat trip from Holland to Aqaba.

part of the dream. Dr. Burns and I are fifth cousins, but we had known each other only through genealogical correspondence. When Mr. Alami asked whom he should contact in America for help in establishing a dairy, Dr. Burns suggested that if he ever went to the western part of the United States, he might look up this distant cousin who was in the dairy business in Utah. On the envelope of a letter he had received from me that day, under my return address: Biglerbrook Jersey Farms, Mr. and Mrs. L. B. Bigler, owners; West Jordan, Utah—he wrote:

"This will introduce Musa Alami of West Jordan, Jordan, to L. B. Bigler of West Jordan, Utah."

In May, 1958, this distinguished Arab, Musa Alami, came to the back door of my farm home and presented me with this envelope. He said, "When I saw West Jordan, Jordan, written under West Jordan, Utah, it struck a flame in my heart. I went to Jerusalem and boarded a plane and didn't stop until I arrived in Salt Lake City."

We discussed plans for building a dairy in Jordan. I told Musa I would be happy to help him. From this humble beginning and with the help of many contributors, including money for the purchase of cattle in Holland, donated by the Church through Brigham Young University,¹ the dairy was established and is still in successful operation today.

Boys True to Their Religious Faith

There are both Christian and Moslem boys on Mr. Alami's farm, yet I never knew of any troubles between these boys over religion. The Moslem Arab boy believes that Jesus was a prophet of God, but not that he is the Son of God. The Arab believes in holy prophets. He believes the only way our Heavenly Father ever reveals himself to man is through the prophets.

I was in the Holy Land during the Moslem "holy

¹Other contributors include American Jersey Cattle Club, Ford Foundation, Brigham Young University, Utah State University, Monroe Food Machine Company, Chore-Boy Dairy Equipment Company, Brown Equipment Company of Coalville, Utah, Hi-land Dairy, Glen Hogan of West Jordan, and many others.

month." They call it the Ramadan. During this month, from dawn to sunset, the Moslems neither eat nor drink. I have seen Moslem boys work all day in the hot sun; and during the month of March, 1961, I never saw a boy touch food or water during the day. They finished their breakfast each day before the five a.m. dawn and did not eat again until about 9:00 p.m., long after dark.

While I was there, a young Arab Moslem boy of 16 who worked on the project had taken it upon himself to be the spiritual leader to the other boys; and each day he called out his Moslem prayer five times. At his call, the other boys dropped to their knees and faced Mecca to the east, bent their faces to the ground, and prayed. This young spiritual leader cried out his prayer after dark each night and before the break of each day. He had a clear, loud voice, and it carried all over the desert project.

When I met this boy I told him I was a bishop in my Church and a leader like him, and told of my interest in going with him one night when he prayed. He consented. I met him after dark on a little rise in the middle of the project, where we stood together and faced the east; and in his young clear voice, he cried out his prayer. Then he turned to the south and cried out his prayer, then to the west, next to the north. These are the words he said:

In the name of Allah, Lord of the world, the beneficent and the merciful. Praise be to Allah, the world's beneficent God of the Merciful. Master of the day of the requittals, thee do we serve and thee do we beseech for help. Guide us on the right path, the path of those upon whom thou hast bestowed favors, not those upon whom wrath is brought down.

Ways of the People

My experience in the Holy Land introduced me to an ancient and interesting culture. The Mediterranean area that is Israel is inhabited principally by Jewish people who are trying to increase the productivity of the land and establish a national identity. The country of Jordan is occupied by five

Workshop where boys learn manual skills.



Swimming pool for recreation.



Norman Burns and Musa in dormitory.



classes of Arabs: the Bedouins who live a transient life in tents tending their sheep, goats, and camels; the village peasant Arabs with small plots of land and small rock houses; the upper class Jordanian Arabs in professions and government; the Palestinian Arabs who are well-educated, progressive refugees, working diligently to establish a better country; and more than a half million indigent Arab refugees whose principal sustenance comes from the United Nations donation of 1,100 calories of food per person per day.

The boys and girls of Jordan attend the lower grades of school together, dressed in neat uniforms. As soon as they reach puberty, however, the girls are separated from the boys.

Financially-able families send their daughters to boarding schools in Jerusalem. Charitable institutions train a few in homemaking and needle work, but most of the girls simply remain at home with their veiled mothers until their fathers or brothers arrange marriages for them, to men they do not meet until after their wedding ceremonies.

Whenever possible, the boys are kept in high school; and a few are fortunate enough to be sent to college in Jerusalem, or to Beirut to the American University, or abroad.

They hold sacred the family unit, honor their parents and provide for them when they are old. They have an age-old tradition that the oldest son takes care of the parents. The great sin among Arabs is for anyone to change his religion. They say in the Arab world, "The only time you can disobey your parents is if they persuade you to go contrary to your religion. Otherwise, you obey, honor, and revere them."

Along the top of the hills of Judea bordering nomad's land, separating Israel from Jordan, there are

111 refugee villages where both boys and girls live with their families in caves or rock huts, in dire poverty, with little or no training or education.

An Oasis of Peace

The orphanage Musa Alami established, with the help of other notable Arab gentlemen, is called the Arab Development Society Orphanage for Boys. About 200 boys live here in dormitories. They attend school from first grade to high school. A few outstanding students are sent abroad for college training. They are also trained in many manual skills in preparation for a time when they must leave the orphanage to make room for other boys. There is a long list of applicants waiting admittance. Almost everything used here is produced by the boys; they weave cloth, make shoes and furniture, tend and dress chickens and ducks, work in a modern machine shop, care for the orchard and other trees, work in the vegetable gardens; and since 1961 many boys are becoming dairy farmers and milk processors. While there is much work, there is also time for athletics and games. The project has a large, centrally located swimming pool and athletic field.

Musa's school is a small oasis of peace in this turbulent region, formerly known as Palestine, or the Holy Land. This is a land of ancient routes of commerce and conquest between the east and west, the birthplace of Judaism, Christianity, and the Islamic or Moslem faith, religions that encompass in combined membership nearly half of the three billion or more people on earth. Yet this entire land is so small that it would easily fit within Utah's three largest counties.

A magnet of devotion for Jews, Christians, and Moslems alike is the largest city of the Near East, Jerusalem, the Holy City. Unhappily, today, Jerusalem is divided by conflict—the historic Old City ruled by Jordan, the more modern sections on the west and south governed by Israel. Between them is a disputed border, often marked by bloody clashes between Jewish and Arab soldiers.

From this point of danger, the road to Jericho descends sharply into the desert of the Jordan River valley to the farm and school of Musa Bey Alami. Here the spirit of friendship, cooperation, and self-improvement among the Arab boys presents a vivid contrast to the hatreds of border warfare nearby.

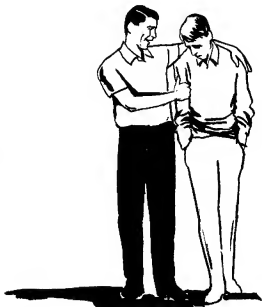
It is my conviction that when people are brought together, as we were, to plan and work for the betterment of any people or nation, a mutual love and understanding develops which transcends all barriers.

Library File Reference: PALESTINE.

Refugee orphans now have ample, wholesome food.



In the normal process of living, each of us is beset by tensions, anxieties, and frustrations. Sometimes people misunderstand our motivations or behavior. Often we make unintentional mistakes and thus cause others to reject us. Sometimes, too, we are mistreated by other people. And who has not attempted to reach some goal and failed? For example, several people might compete for a position as president of an organization, but only one person can win. It is natural that the losers will experience disappointment.



THE BURDENS ON OUR HEARTS

by Reed H. Bradford

Life Is A Challenge

Fear, anxiety, frustration and disappointment are negative elements in our lives. Unless handled properly they detract from our growth. One useful thing to help us deal with such experiences is a positive attitude. A good example of this is to be found in the Doctrine and Covenants. Joseph Smith had been through a number of trials, disap-

pointments, and sufferings. Among the things that the Lord said to him is the following:

If thou art called to pass through tribulation; if thou art in perils among false brethren . . . if the billowing surge conspire against thee . . . if the heavens gather blackness, and all the elements combine to hedge up the way . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he? (Doctrine and Covenants 122:5, 7, 8.)

This is asking the individual to accept life as a challenge. Our ultimate aim is to become eternal sons or daughters of our Heavenly Father. By doing our best to act as He would under our circumstances, we experience real growth.

There is another procedure we might follow to diminish the negative possibilities of fear, anxiety, injustice, and frustration. A German proverb states:

Joys which are shared are increased infinitely; sorrows which are shared are diminished.

Psychiatrists often have patients who find it difficult to deal with their circumstances in life because they feel that no one really cares about them as individuals or what happens to them.

The Family: Organized Understanding

Should not the family be the unit in which we find others who *want* to share in our experiences? A husband who loves his wife in this way should be sympathetic with the problems she has faced during the day. Perhaps she has some young children. Their immaturity may be a great strain on her nerves. Furthermore, she may not have an adult with whom she could communicate during most of the hours of the day. It is a very thoughtful husband who recognizes this fact and provides an opportunity for his wife to discuss her problems and find some release from her tensions. He also consciously discusses other matters with her, giving her a chance really to communicate her thoughts on a mature level.

A husband may have dealt with many trying problems in his occupation. These are sometimes complex, agonizing, and difficult. Those who are in positions of authority sometimes make demands he cannot meet. He feels downcast as he comes home at night. His wife can help him a great deal if she demonstrates a sincere concern for him as he enters the home. She provides ways in which he can relax for a time. She asks him about any problems he has faced and honestly *listens* as he speaks.

For Course 5, lesson of September 3, "Heavenly Father's Family"; for Course 19, lesson of August 18, "Practical Religion—Home and Marriage"; for Course 25, lessons of July 16 and September 17, "Tests and Trials" and "Walk in the Light"; for Course 27, lesson of August 6, "The Inner Life"; for Course 29, lessons of August 20 and 27, "Why Is Man Here?" and "Marriage and Family Relationships"; to support family home evening lesson 26; and of general interest.)

Empathy for Children

A parent practices empathy with his children. He tries to remember that he wants to give his children the benefit of his own knowledge, wisdom, and experience in helping them grow. He remembers how it was when he was a child. He reflects on the anxiety that his children experience when facing new situations in school or in church. Instead of preaching to his children when they have made mistakes, his aim is to understand them and to teach them the meaning of the principle involved. He tries as best he can to present them with an image of maturity: intellectually, emotionally, socially, and spiritually. If he behaves in the same immature way they do, he will only succeed in further crystalizing their immature behavior.

Suppose, for example, that a child takes money from his mother's purse without asking permission. The immature parent may shout at the child and say, "Don't you ever do that again or I'll whip you!" The mature parent would try to explain to the child the meaning of honesty. He might point out what happens to people who steal money from the bank. He might ask the child what punishment he thinks he should have—not just to punish him for punishment's sake, but to teach him.

He would reassure the child after this teaching process has been completed that he loves him and would mention many positive things about his behavior. The next impression that the child gets under these circumstances is that his parent is concerned with him as a person and wants to *help* him, not just judge him.

When a child becomes old enough he would also try to understand his mother and father. He would recognize that they suffer disappointment, that they get tired, that they are trying to help their children. Sometimes the maturing youngster might sit down and think himself into the role of a parent and ask himself how he would deal with the problems which confront his parents. Seeing things from their point of view will help him gain deeper understanding and sympathy for them.

Brothers and sisters might think of themselves as fathers instead of competitors. They might remember that the time they are going to be together in the same home is really very short. Why not enjoy the experience as much as possible?

Three Things To Do

There are at least three things all of us can do to maximize our willingness to share the burdens of

others. In the first place, let us think of one another as members of the same family, the family of our Heavenly Father. It is so easy to think only of oneself as an individual, but "no man is an island." That is, we do not exist in isolation. We are all brothers and sisters. A man's wife is also his sister. Our sons are not only our sons but also our brothers, and our daughters are not only our daughters, but our sisters. When one learns to think in terms of a family, he becomes sensitive to the feelings of other people. He is as concerned about their welfare as he is about his own. A chain is no stronger than its weakest link; and as Elbert Hubbard said, "There is no free man or woman as long as there is one slave."

Take Time for Discussion

Second, we should make it easy for others to share their burdens with us. The author once conducted a study in which he asked teen-agers whether they found it easier to communicate with their parents or with their friends about sensitive things. The majority of them said they would much rather talk to their friends. One of their reasons was that the immediate reaction of their parents was one of judgment. Their parents reminded them of the negative aspects of their behavior. They told them not to commit the act again. But if a child felt that his parent was trying to *help* and *understand* him, he was willing to go to him. One parent was told by the author that he regularly provided his children with the opportunity to talk to him. He discovered that this was the type of opportunity children liked.

Finally, we must forgive one another when such forgiveness is deserved. A counselee once told the author that his wife was always reminding him of mistakes he made 40 years ago and used them as a tool against him. But the Lord said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, *remember them no more.*" (Doctrine and Covenants 58:42.) We can provide a new incentive to a person when we forgive him, assuming he has sincerely repented.

I have in my mind's eye a picture I once saw. It shows a boy of 12 carrying his little seven-year-old brother. Someone asked him, "Isn't he heavy for you?"

The reply was, "No, he isn't heavy; he's my brother!"

Library File Reference: FAMILY LIFE.

The moon and stars in the night sky, one hundred million suns with their attendant planets, space, oceans, earth and nature, the flight of a bird, the wonder of a flower, the intricate design and unbelievable coordination of the human body, all of these and countless other creations . . .

PROCLAIM THE HANDIWORK OF GOD

by Thomas J. Parmley*

Fourteenth Article in the Series "I Believe . . ."

In the United States, as elsewhere in the Christian world, religious unrest is becoming evident at this time.

Ancient doctrines are under assault as never before. A few quotations will serve to illustrate:

... On March 27 Catholics began saying virtually the entire Mass in English, part of a sweeping overhaul in ritual which disturbs many Catholics.¹

In England today to be a Christian is definitely "out." The Church of England is on the decline and Britain is no longer a committed Christian country.²

... A Protestant theologian in Atlanta set off nationwide controversy with his proclamation: "God is dead."³

This religious restlessness is especially apparent among the young people of the world, and it is to them that this message is directed.

Some two thousand years ago our Savior walked the earth. He was known to many people of that day, including His apostles, as the Son of God; and yet only three centuries later in the historic meeting at Nice (325 A.D.), it was decreed that the Trinity was "three incomprehensibles."

This vast change in the understanding of the personality and attributes of Deity could come about only through lack of communication between God and man. When man withdraws himself from God and in his own mortal wisdom and self-sufficiency attempts to shape his destiny, the results are spiritually catastrophic.

Other factors apparently played their roles in unsettling man's mind regarding his importance in the scheme of things. For some two thousand years before the sun-centered theory of Copernicus was accepted, man had the mistaken idea that the earth was the center of the universe. Without telescopes he observed the transit of the sun, moon, planets, and stars across the heavens and so formed the mistaken notion that the earth was really the center of all space. This fit beautifully into his belief in man's importance as the handiwork of God.

This idea was shattered when Galileo, by use of the telescope, discovered the movements of moons about Jupiter. The earth could no longer be considered the center of all space. Religiously the im-

*U. S. News and World Report, April 18, 1966; page 54.

²Deseret News, Church News, July 2, 1966, page 16.

³U. S. News and World Report, April 18, 1966; page 54.

(For Course 11, lesson of September 3, "Our Earth"; for Course 9, lesson of September 3, "Why Religion?"; for Course 25, lesson of July 20, "Man: Created and Creator"; for Course 27, lesson of September 17, "Nature of the Godhead"; for Course 29, lesson of September 3, "Religion"; to support family home evening lesson 30; and of general interest.)

*Thomas J. Parmley is professor of physics at the University of Utah; he received his PhD degree from Cornell University (1927). He is a member of the Sunday School general board. Born in Seofield, Utah, he married LaVern Watts; and they have three children.

pact was startling. Man's apparent importance diminished as he was relegated to a satellite (the earth) moving about the sun. When it was further recognized that our sun was only one of some one hundred billion suns in our galaxy, with their attendant planets, man's importance in the scheme of things seemed almost negligible. When the millions of other galaxies in space were considered, the decline in man's significance was apparently complete.

How comforting it is to members of the Church to turn to the Pearl of Great Price (*Moses* 1:33) and learn that "worlds without number have I created." The discoveries of science fit beautifully into the picture of the Gospel as revealed in latter days.

To Latter-day Saints the discovery of the Dead Sea Scrolls presents no problem. To the world it raised doubts as to the validity of the statements of the Savior. Did the scrolls antedate His sojourn on earth? Was He just repeating the words of others before Him? Our latter-day knowledge that the Gospel has been on the earth at various times since Adam suggests that great truths have been given to man in a number of dispensations. What the Savior said and what the scrolls reaffirm are eternal truths given to man. To the world this is an enigma; to the Church it is no problem.

A Science Renaissance

In our day the sharp upsurge of interest in science has further complicated the picture for many people. To atheistic Russians and communists in other countries, science is the only god. This is illustrated by the following statements made by Soviet Major Gherman S. Titov at the Seattle World's Fair, May 6, 1962. He said, "Up to our first orbital flight by Yuri Gagarin, no God helped build our rocket. The rocket was made by our people. I don't believe in God. I believe in man, his strength, his possibilities, and his reason."⁴ This philosophy and thinking has influenced people in other parts of the world. Even sectarian ministers question the Bible and the reality of Christ's mission.

It is true that we have entered a science renaissance unlike anything of the past. Every few years knowledge doubles. Space, the sun, our planets, the earth, the oceans, and even the nature of life itself are being probed as never before. The danger is that man in such an intensive searching may mistake the search for the real thing—the power behind it all. Man with his finite mind and wisdom is trying to understand the infinite. Even such a simple thing as a falling object defies man's explanation. Newton's universal law of gravitation and Einstein's general theory of relativity are devices to help meet the

problem, and yet no man has really explained such a simple phenomenon as a falling object. As we look further we discover that in no field of science can we explain the "why" of things. In fact, we are soon impressed with how superficial is man's basic understanding of the world in which he lives. True, we are able to make significant use of ideas and discoveries even though we cannot explain the reason for their existence. Thus science provides a humbling experience. Clearly we live in a world far beyond our comprehension, and without a supreme influence it would not make sense.

Need for A Creator

There are many things in science which suggest a creator. In his book, *Man Does Not Stand Alone*,⁵ Cressy Morrison considers the problems attendant to maintaining an earth such as ours on which human beings dwell. Such factors as distance to the sun, tilting of the earth's axis, rotation, tides, etc.—with their attendant, unbelievable improbabilities of simultaneous action—are discussed. If any one of these factors were materially changed, life could not exist on earth. Yet it does exist here.

Let us consider a second point. In the field of science we learn that energy "runs downhill." The mountains erode as loose rock and silt move down to lower elevations, and our petroleum supplies and other natural resources are being depleted. I have watched an old, unused barn slowly lose its dignity, board by board. This past winter of rain and snow and wind have nearly completed their task. Soon the pile of crumbling timbers must be burned or moved away, and the barn will be but a memory.

Yes, nature left to itself runs downhill, and yet we do not see stagnation about us. What is more dynamic than the beautiful night sky with its myriad stars, brilliant but profligate with radiant energy? This is not a quiescent, rundown universe, but one vibrant with life, much as a youth looking forward to an exciting future.

One of the most amazing things on this earth is life itself. Here again, nature left to itself could be headed downhill, but here we see complex life, infinite and beautiful in its organization, in complete contradiction to degeneration. What is more magnificent and awe-inspiring than a human being with all his intricacies of design and unbelievable coordination?

A piece of metal cannot become a watch until acted upon by an individual with a creative imagination. The fact that man can build a watch does not mean that nature can do the same thing. Even

⁴See A. Cressy Morrison, *Man Does Not Stand Alone*; Fleming H. Revell Company, Westwood, N.J., 1944.

(Concluded on following page.)

⁵*Deseret News*, Salt Lake City, Utah, May 22, 1963; page A1.

PROCLAIM THE HANDIWORK OF GOD (Concluded from preceding page.)

if man were to create a semblance of life, this would not prove that unimaginative nature could do likewise. Time does not supply the needed factor.

It seems quite clear that a Creator is needed for us to be what we are in this world of beauty. These things did not happen by chance. The truth has been stated so simply in the scriptures: "God created man in his own image." (Genesis 1:27.)

In conclusion, how appropriate are the following statements. In 1887 the English physicist, Lord Kelvin, wrote:

I believe that the more thoroughly science is

studied the further does it take us from anything comparable to atheism.

If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion.

For our budding young scientists the words of Francis Bacon might be paraphrased to give much guidance and hope:

A little philosophy [or science] inclineth man's mind to atheism, but depth in philosophy [or science] bringeth men's minds to religion.

Library File Reference: GOD.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.

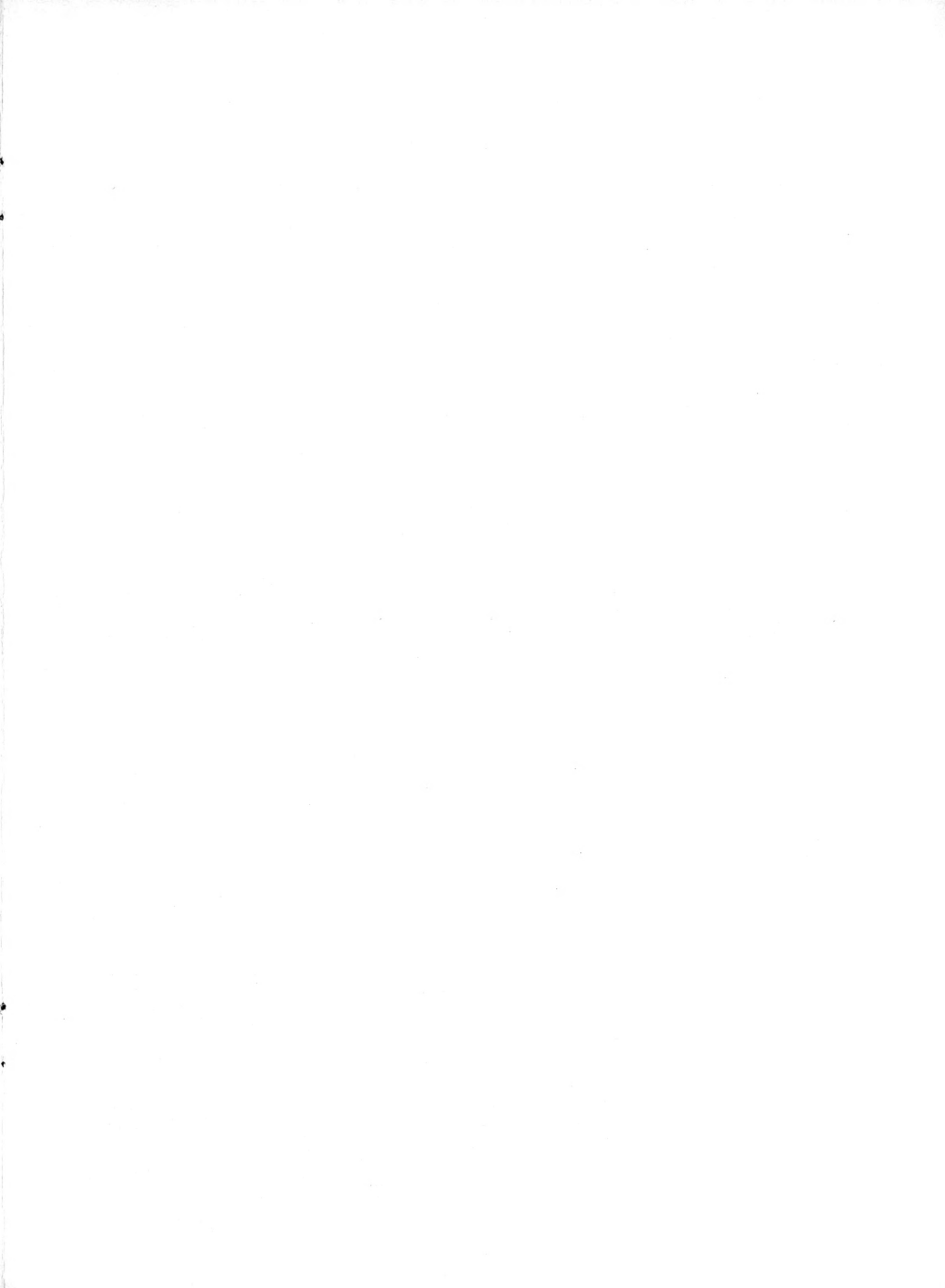
Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

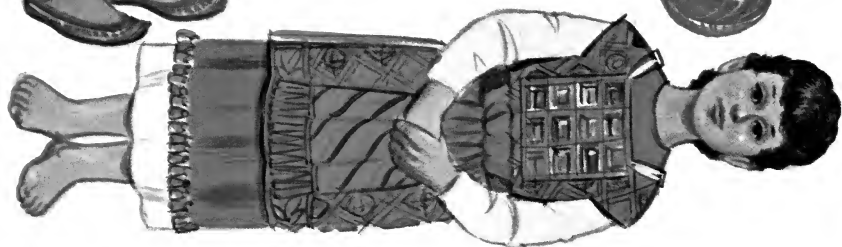
*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER											
Sept.	3	5	7	9	11	13	15	17	19	25	27
	56-1-Cs* 63-7-256 63-11-Cover, 416 65-11-461	63-11-Cover 63-8-Fbs	61-11-Cover 62-12-Fbs 65-3-Cs 65-7-Fbs	63-11-406, 411	65-11-434 66-1-9	61-11-366 64-11-417 65-11-456	61-11-370 65-11-440	Preview	63-11-380 65-6-228 65-11-434 65-12-474 66-1-9 66-5-166 66-8-322	54-4-125* 61-2-56 64-4-140 66-1-22	Preview 54-2-Isbc* 57-12-Isbc 61-5-Isbc 65-4-Isbc
10	61-11-Fbs 63-11-416 65-11-461 66-1-Cs	65-11-426 66-1-CR	60-9-Isbc 61-3-Cs 64-2-Fbs	63-2-73 65-11-Fbs 66-7-250	65-11-434 66-11-Isbc	65-11-434, 456	51-1-Isbc* 62-6-Isbc 62-8-284 65-11-424	62-9-316, Fbs 64-1-Cs 64-2-Fbs	61-11-362, 370 63-11-377, Fbs, 415	61-2-56 64-10-390 65-2-56	Pre-test 66-11-Isbc 60-11-Isbc 63-11-380 65-11-432 65-12-Fbs
17	62-11-Fbs 65-11-461 66-1-Cs 66-5-204	65-11-426	61-11-368	60-8-Cs, Fbs 63-11-Osbc 65-11-428 65-12-Fbs 66-1-CR, 35	63-8-Fbs	63-8-Fbs	54-5-Isbc 56-9-Isbc 62-6-Cs 63-5-156 65-11-424	62-3-Fbs 62-8-284 64-12-485	62-1-26 62-7-248, 304 63-7-233 63-11-382 63-12-452	63-1-6 64-10-390 65-1-18 65-6-224 66-3-98 66-10-387	56-1-3* 61-1-Isbc 63-12-432 65-3-Isbc 66-12-453
24	60-7-Fbs 63-7-262 65-11-461	63-11-392	62-9-Fbs	59-8-Fbs 62-10-Isbc 65-1-Cs 66-3-92	62-12-Fbs 65-3-Cs 65-7-Fbs	63-11-406 66-9-351	54-8-Cover* 64-6-224 65-11-424 65-12-478	62-7-232 62-9-309 62-12-Isbc 64-12-472 66-4-Isbc 66-5-Isbc 66-7-265	64-1-10, 48, Isbc 65-11-424 66-10-387	63-1-6 64-10-390 65-1-18	62-8-282 64-1-12 64-4-140 64-8-Isbc





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OT 182

Goliath Addresses David

(from the 17th Chapter of I Samuel)

BY HAZEL W. LEWIS

THE STORY

The Philistines had gathered their armies to battle against the Israelites.

And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

In the camp of the Philistines was a giant called "Goliath, of Gath, whose height was six cubits and a span" (about 9½ feet).

And he had an helmet of brass¹ upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels² of brass.

And he had greaves [armor] of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

The giant, Goliath, stood tall and cried out to the armies of the Israelites:

Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. . . . I defy the armies of Israel this day; give me a man, that we may fight together."

The words of the giant Goliath struck fear into the hearts of Saul and all of Israel. What could they do?

In the country of Bethlehem-judah was a man called Jesse. He had eight sons; the three older ones, Eliab, Abinadab, and Shammah had followed Saul into battle against the Philistines.

The youngest son, David, helped his aged father by tending the sheep at Bethlehem. Likely he had heard from his brothers about Goliath, the giant who for forty days had presented himself night and morning before the Israelites, shouting his challenge.

One day Jesse said to his son, "Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren."

Jesse knew his sons needed food and that they liked the parched corn. These were ears of corn pulled from the stalk before they were ripe and then roasted in a pan.

He also told David to take ten cheeses to the captain; to see how his brothers were doing and to "take their pledge," or bring back some proof from them that David had done his job.

David arose early in the morning, left his sheep with a keeper, and took the provisions for his brothers as Jesse had asked him.

He arrived just as the armies were preparing for battle. David left his provisions with a person who was responsible for them and ran to find his brothers. As he talked with them, Goliath showed himself to the Israelites; and when they saw him they ran away because they were so frightened.

¹ This probably was copper.

² The shekel was the fundamental weight in the Hebrew scale. Some historians believe it to have equaled about 258 grains, troy.

(Concluded on opposite back of picture.)





From a painting by J.-J. Tissot
Courtesy, The Jewish Museum, N.Y.C.

GOLIATH ADDRESSES DAVID

Reproduced for The American
by Whitestone Lithographing Co.

Goliath Addresses David

THE STORY (Concluded)

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: . . . the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him saying, What shall be done to the man that killeth this Philistine, . . . for who is this uncircumcised Philistine, that he should defy the armies of the living God?

Eliab, David's oldest brother, had heard him speak to the men. He was angry and he said,

Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

It was soon told about that David wished to fight the giant. King Saul heard this and sent for the young lad.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

Then David told Saul that while he was tending his father's sheep, a bear and a lion came and took a lamb out of the flock. He had gone out after the wild animals and killed them. And David said,

Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

. . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

King Saul put his armor on David; a helmet of brass and a coat of mail. But the armor was heavy for such a young lad and it became quite burdensome, so he decided to meet the giant in the clothes he wore as a shepherd boy.

He carried his staff, a shepherd's bag containing five smooth stones chosen from the brook, and his sling.

The giant drew near, and when he saw David he was filled with scorn and anger. Perhaps he

thought: Why have the Israelites sent this youth to fight against me, the Goliath of Gath? And he shouted to David,

Am I a dog, that thou comest to me with staves? . . . Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

And David answered Goliath:

. . . Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand. . . .

As David ran toward the Philistine he took one of the stones from his bag, put it in his sling and hurled it at the giant. The stone hit the giant in the forehead and killed him.

David ran and stood upon the giant's body; then taking Goliath's sword he cut off the giant's head. When the Philistines saw that their champion was dead, they fled; and the Israelite army ran shouting after them.

ABOUT THE PICTURE

J. J. Tissot has painted a mighty figure of a man, the giant, Goliath, who for forty days defied the armies of Israel to send a man to fight him. The huge figure, so well described in *I Samuel 17:5,6,7*, dominates the picture. The painter has taken artistic license in making the figure of such gigantic proportions that it almost overpowers one's sense of reality. The expression on Goliath's face is brazen and defiant. One could imagine he has just said, "I defy the armies of Israel this day; give me a man, that we may fight together." Surely he must have created terror in the hearts of the Israelites.

In the lower righthand corner of the picture we note a soldier bearing a shield to go before Goliath. A comparison of the stature of an ordinary man with that of the giant is interesting.

In the background the artist has painted the Philistines with spears and shields, ready to plunge into battle at a moment's notice.

Reference:

A Commentary on the Holy Bible, edited by J. R. Dummelow; Macmillan Company, New York, N.Y., 1958.
(For Course 1a, lesson of July 16, "David, the Shepherd Boy"; for Course 3, lesson of September 17, "The Power of Faith"; to support family home evening lesson 25; and of general interest.)
Library File Reference: GOLIATH.



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OT 185



Samuel Was a Special Baby

A Flannelboard Story
by Marie F. Felt

For this child I prayed; and the Lord hath given me my petition which I asked of him:

Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.

And the child Samuel grew on, and was in favour both with the Lord, and also with men. (I Samuel 1:27, 28; 2:26.)

Long, long ago, on the most wonderful night that the world has ever known, an angel spoke to some humble shepherds on a hillside; and this is what the angel said:

... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (Swaddling clothes were long, narrow strips of cloth used by the Israelites to wrap around a baby.) (Luke 2:10-12.)

This wonderful new babe of whom the angel spoke was God's own Son. Jesus was God's gift to the whole world. With him came love and joy and gratitude. This is what other babies bring with them when they come here. They make any home happier, sweeter and dearer. [End of Prologue.]

Hannah, the wife of Elkanah, knew this and wished more than anything in all the world that she could have a baby. When she saw happy mothers with their precious babies pass her door, she felt sad and often cried because she had none. She did have a good, kind husband, a fine home, and many wonderful friends; but that was not enough. She wanted a baby, too, and often prayed that God would send her one.

The Bible tells us that, "This man [Elkanah] went up out of his city yearly to worship and to

(For Course 3, lesson of September 3, "We Belong to a Family"; for Course 5, lesson of October 15, "Family in This World Is Part of the Lord's Plan"; for Course 29, lesson of August 6, "Foreordination"; and of general interest.)

sacrifice unto the Lord . . . in Shiloh." (I Samuel 1:3.) Shiloh, just north of Jerusalem, was where the temple of the Lord was situated at that time.

At such a time, especially, Hannah was sad, for other women took their children; and Hannah had no children to take with her to the temple. One day as Elkanah noticed Hannah crying, he said,

Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am I not better to thee than ten sons. (I Samuel 1:8.)

It made him sad to see her cry so much. He wished that there was something more he could do for her. Hannah smiled sadly, but she knew in her heart that no one, however good and kind he might be could ever take the place of the baby that she wanted so much. [End of Scene I.]

One day while they were in Shiloh, Hannah hurried away from the others "after they had eaten and . . . had drunk." She went alone to the temple of the Lord to ask a great blessing of Him. Even as she knelt in prayer, she wept, so sad was she.

And she vowed a vow [made a promise], and said, O Lord of hosts, if thou wilt indeed look on the affliction [trouble or distress] of thine handmaid, and remember me, and . . . wilt give unto thine handmaid a man child [a baby boy], then I will give him unto the Lord all the days of his life. (I Samuel 1:11.)

Hannah meant that she would take her baby boy to the temple in Shiloh as soon as he was old enough, to be one of God's servants; and also, that she would leave him there to serve God all the days of his life.

Eli the priest of the temple, noticed that Hannah was weeping. He could see her lips move, although he could not hear what she was saying. He spoke to her.

And Hannah answered and said . . . my lord, I am a woman of a sorrowful [unhappy] spirit: I have . . . poured out my soul before the Lord.

Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition [request] that thou hast asked of him.

... So the woman [Hannah] went her way and did eat, and her countenance [the expression on her face] was no more sad. (I Samuel 1:15, 17, 18.)

She was happy now for she knew that her prayer would be answered. The next day she and Elkanah and the other people who had come with them returned to their homes in the hill country. [End of Scene II.]

When God makes a promise to anyone, He always keeps it. And He kept His promise to Hannah. He sent her a precious baby boy. Both

(Continued on following page.)

SAMUEL WAS A SPECIAL BABY (Continued from preceding page.)

Hannah and Elkanah were very grateful for this wonderful gift. They named the boy Samuel because, as Hannah said, "I have asked him of the Lord." (1 Samuel 1:20.)

And the man Elkanah and all his house [family], went up to offer unto the Lord the yearly sacrifice . . . But Hannah went not up; for she said unto her husband, I will not go up until the child [Samuel] be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. And Elkanah her husband said unto her, Do what seemeth thee good. . . . (1 Samuel 1:21-23.) [End of Scene III.]

Hannah was true to her word:

How to Present the Flannelboard Story:

Characters and Props Needed for This Presentation Are:

"The Greatest Gift of All," flannelboard story, *The Instructor*, October, 1963; "The Birth of Jesus," centerspread picture, *The Instructor*, February, 1960. To be used in the prologue.

For temple columns and furniture for Hannah's home—table, bench, etc.—make simple drawings and color. Hannah praying and weeping. (OT181.) To be used in Scenes I and II. Elkanah standing. (OT182.) To be used in Scenes I, III, IV, and VI.

Eli, priest of the temple, seated. (OT183.) To be used in Scenes II, IV, V, and VI.

Hannah, with baby Samuel. (OT184.) To be used in Scene III.

Hannah, standing. (OT185.) To be used in Scenes IV and VI.

Samuel as a small child. (OT186.) To be used in Scene IV. Samuel as an older child, dressed in ephod. (OT187.) To be used in Scenes V and VI.

Samuel dressed in coat his mother brought to him. (OT188.) To be used in Scene VI.

Samuel as a grown man, the high priest of Israel. (OT189.) To be used in Scene VII.

Order of Episodes:

PROLOGUE:

Scenery: Stable scene.

Action: The Nativity.

SCENE I:

Scenery: A room in Hannah's home (grey walls, dirt or stone floor, a bench, a table).

And when she had weaned him, she took him up with her, with three bullocks [young bulls], and one ephah [a Hebrew measure equal to about a bushel] of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. (1 Samuel 1:24.)

As soon as she saw Eli, she said:

. . . I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition [request] which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. . . . (1 Samuel 1:26-28.)

(Concluded on opposite page)

Action: Hannah is weeping. Elkanah, her husband, comes in and tries to comfort her.

SCENE II:

Scenery: Inside the temple at Shiloh. Two pillars that go from ceiling to the floor.

Action: Hannah is praying for a baby. Eli, the high priest, sees her. He promises her that the God of Israel will grant her this blessing.

SCENE III:

Scenery: Same as Scene I.

Action: Hannah with the baby Samuel. Elkanah is leaving to go to the temple. Hannah remains at home with the baby.

SCENE IV:

Scenery: Same as Scene II.

Action: Hannah and Elkanah bring the child, Samuel, to the temple. Hannah presents him to Eli, the priest, as she had promised the Lord.

SCENE V:

Scenery: Same as Scene II.

Action: Samuel in linen ephod performing duties in the temple.

SCENE VI:

Scenery: Same as Scene II.

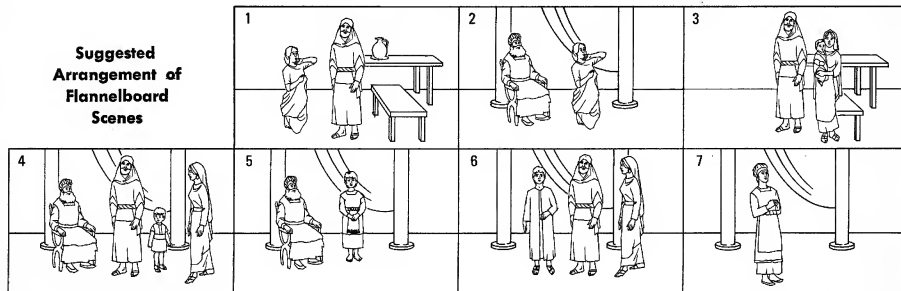
Action: Hannah and Elkanah visit Samuel at the temple. Samuel is wearing a little coat that Hannah has made and brought him. Eli blesses Hannah and Elkanah for their unselfishness and devotion. He promises that God will send them other children.

SCENE VII:

Scenery: Same as Scene II.

Action: Samuel, a grown man in high priest ephod, in the temple, taking Eli's place after his death.

Suggested Arrangement of Flannelboard Scenes



By doing this Hannah was keeping her promise to the Lord, the promise she had made when she prayed that He would send her a baby. Now she wanted Samuel to serve Him in the temple, as she had promised that he would. [End of Scene IV.]

Samuel was a good boy. The Bible tells us that he "ministered [served] before the Lord, being a child, girded with a linen ephod [a Levite priestly robe or garment]." (1 Samuel 2:18.) Among the many things that a little boy might do in the temple were these: he could open and close the doors, trim the lamps, replace the candles that burned low, pick up and put away things that had been used, and he could go on errands for Eli, who was getting old. Samuel willingly did all the things that were asked of him, and God was pleased with him. [End of Scene V.]

Hannah too, was pleased with Samuel. She thought about him every day, although she saw

him now only once a year. The Bible tells us that each year Hannah "made him a little coat, and brought it to him . . . when she came up with her husband to offer the yearly sacrifice." (1 Samuel 2:19.)

One year when Elkanah and Hannah went to the temple, Eli, the high priest, gave them a special blessing. It was that God would send them other children to love and care for as they had loved and cared for Samuel. This great blessing would come to them "for the loan [of Samuel] . . . to the Lord." (1 Samuel 2:20.) With great joy in their hearts they left Shiloh and "went unto their home" rejoicing because they knew they would have many more lovely children. [End of Scene VI.]

When Samuel had grown to be a man, Eli died, and Samuel took his place in the temple, as the high priest of Israel. He had been, indeed, a special baby. [End of Scene VII.]

Library File Reference: SAMUEL.

THE BUDGET FUND AND ITS COLLECTION

Financing the Sunday School is accomplished by means of the budget fund. The budget fund is the chief source of revenue for ward Sunday Schools, stake boards, and for the Deseret Sunday School Union General Board.

The budget fund for each ward or branch is determined from latest membership reports. Ten cents per member is the assessment made by the Sunday School general office. On this basis, the total collection for each ward or branch is sent to the stake superintendent with the request that he give each ward or branch its allotment. Ward or branch may collect more than ten cents per member, with the approval of the bishop. All amounts collected above ten cents may be retained in wards or branches to pay their Sunday School expenses.

The most successful program for collecting the budget fund, particularly in urban wards, is for the superintendent to send out previously assigned Sunday School representatives immediately after Sunday School on Budget Sunday. The collection is then

effected promptly and remitted that afternoon to the stake superintendent.

Budget fund envelopes may be obtained from Deseret Book Company for distribution to members on Budget Sunday, to be returned the following Sunday. For each 100 envelopes desired, the ward should send (to Deseret Book Company) 17½¢, which is half of the actual cost. The general board pays the other half.

The bishop may advance the total Sunday School budget out of the ward budget. (See *General Handbook of Instructions*, 1963, page 103.) Participation by members in either of the methods outlined above, however, may encourage a feeling, particularly among the younger members, that it is *their* Sunday School and that they have a part in it.

Budget Sunday is the third Sunday in September, being September 17 this year. In July, the general board will advise wards and branches of their individual allotments. All remittances should be made promptly.

Yes, the budget fund is for you and your ward members. It provides the financial means to furnish useful materials and supplies to help you and your teachers teach the Gospel more effectively.

—Paul B. Tanner, General Treasurer.

Advancement of Courses in September

The advancement of classes in Sunday School will take place September 1st instead of January 1st.¹ The Sunday School is correlating with all other organizations in making the school year run from September to September.

At this time there will also be a change in the numbering system of the courses. For convenience, the numbers of the courses will hereafter correspond to some extent with the ages of the older children in these courses. For example, the beginning class will be Course 3 for three-year-old children. From September, 1967, to September, 1968, they will study from the manual, *Gospel Lessons for Little Ones*, formerly entitled *Sunday Morning in the Nursery*.

Course 5, for the children who will be four and five years old in September, will study *Growing in the Gospel, Part I*. This is the only class in which age is of importance in advancement. All of those children who are now in Course 1 and who will be four years old in September will form this new class, combined with those who were in Course 1a. The new class will be numbered Course 5.

Attention should be paid to the school entrance requirements in the school district in which the child lives. If the school rules require that the child entering first grade be six years old by October 1st, a child who will be four years old by October 1st should enter Course 5. Any child who is four years old after October 1st in that district should be retained in Course 3. Likewise, if November 1st is the date set for six-year-old

children to enter school in that school district, then in that district a child who will be four years old by November 1st should be placed in Course 5.

It is possible that one ward may encompass two or three school districts, each with a different cutoff date for entrance. Mary Jane, living in the X school district, may qualify for advancement to Course 5, while her Sunday School companion, Carol Ann, born the same month but living in Y school district, may not qualify. The Sunday School superintendent should use his judgment and should generally either retain both or advance both, depending on their maturity. If the parents do not move their residences in the following two years, adjustments in Sunday School courses can be made when the girls start school.

No adjustment because of ages need be made this September in any of the courses above Course 5. All of those who were in Course 3 from January to September will automatically go into Course 7 and will study *Living Our Religion, Part I*. Of course, if it is found that one or two individuals are not with their schoolmates, individual adjustments can be made. All those who are now in Course 5 from January to September will automatically be advanced to Course 9 and will study *What It Means To Be a Latter-day Saint*. The chart for the complete advancement schedule appears on page 274 of this issue.

Ordinarily classes will remain in the same rooms they occupied from January to September. Each teacher will introduce the new subject matter for the new schedule—

the year September to September—and the new work will begin.

If there is to be a change of rooms, it is advisable to move the older pupils first. In that case the superintendent will combine those who are now studying Courses 15 and 19, *Life in Ancient America* and *The Articles of Faith*, into the new Course 19, *The Gospel Message*, and will take them to their permanent room. He can then take the pupils who have been studying Course 13, *Principles of the Restored Church at Work*, and put them into the room vacated, where they will study Course 17, *Life in Ancient America*. By the superintendent's starting with the older groups, no class is forced to wait out in the halls while another class vacates the room.

Superintendents should anticipate a large attendance in the Family Relations Course, No. 25. The text will be the *Family Home Evening Manual 1967-68*, with a teacher's supplement prepared by experts in the field. This will illustrate effective ways in which parents can present the family home evening lesson in the home.

All of those Sunday Schools in the southern hemisphere, in school districts which begin the school year in February or March, will continue with their present courses until the beginning of their school year, at which time the advancement plan outlined here for September will take place in those schools. The quarterly chart, "Titles and Dates of Sunday School Lessons by Courses," will be published separately for them.

—Superintendent
David Lawrence McKay.

¹Except in those stakes and missions in the southern hemisphere in which the school year does not start in September.



Superintendents

Answers to Your Questions

Sunday School Courses in Southern Hemisphere

Q. Will all Sunday School classes begin new courses of study on September 1, 1967?

—*Semi-annual Conference.*

A. With the exception of most Sunday Schools in the southern hemisphere, all Sunday School classes will begin new courses on September 1. In the southern hemisphere (except French Polynesia) they will begin either in February or March, depending on the beginning of the school year. In these southern stakes, the 1967 courses should be expanded to cover an extra one or two months until the 1968 courses are organized in February or March, as the case may be.

Memorized Recitations

for September 3, 1967

Scriptures listed below should be recited in unison by students of Courses 11 and 17 during the Sunday School worship service of September 3, 1967.* The scriptures should be memorized by students from these respective classes during the months of July and August.

*These were students of Courses 7 and 13 during first eight months of 1967; new course numbers apply in September this year. See Advancement Schedule, page 287.

COURSE 11:

(This scripture tells us that missionaries should be sent to all the world so that every person may have opportunity to accept the Gospel.)

"And he said to them, Go ye

Sunday School Class Dismissal

Q. Is dismissal direct from the Sunday School class recommended? —*Semi-annual Conference.*

A. Direct dismissal from class is recommended in the following situations: (a) in wards holding double sessions, (b) in wards using one building jointly, where there is an overlapping of services, and (c) in wards where the bishop desires such a practice for other reasons. Where dismissal from classes is allowable, it is recommended that there always be: (1) a closing prayer in each class, (2) simultaneous dismissal, and (3) supervision of the halls and buildings to insure respect and order.

—*General Sunday School Superintendency.*

into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

—*Mark 16:15, 16.*

COURSE 17:

(This scripture tells us that many persons were resurrected shortly after the resurrection of Jesus Christ and were seen by many people still mortal.)

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

—*Matthew 27:52, 53.*

COMING EVENTS

September 3, 1967
Pupil Advancement
New Courses Begin

• • •

September 17, 1967
Budget Fund Sunday

• • •

September 24, 1967
Teacher Training
Class Begins

• • •

*September 29, 30,
October 1, 1967*
General Conference

• • •

September 29, 1967
Sunday School
Departmental Sessions

• • •

September 30, 1967
Instructor Breakfast

• • •

October 1, 1967
Sunday School Conference

GIVE THANKS

*Many favours which God giveth
us ravel out for want of hemming,
through our own unthankfulness;
for though prayer purchaseth
blessings, giving praise doth keep
the quiet possession of them.*

—*Thomas Fuller.*

ENLARGE YOUR ILLUSTRATIONS

Teacher Development Lesson for September

*by Naola V. Watson**

Everyone knows that visual aids are essential to good teaching. But while many suitable pictures are available for teaching young children, what about their use in larger classes of teen-agers and adults? Consider a parent-youth class in which the teacher shows a large sketch of a boy standing in court before the judge (see Figure B). The teacher asks the class, "Who is this boy? your own son ten years from now? your neighbor's son?" "How did this boy's parents fail him?" The picture will enable class members to visualize the situation and will stimulate them to think of their responsibility as parents.

Or consider a class studying *Old Testament* history. The teacher comes into the classroom and quickly sketches a large map of the Holy Land on the board (see Figure A). Better still, the teacher has one of the students sketch the map on the board. As the teacher proceeds with the lesson, class members can orient the events geographically. It is more satisfying to have a definite idea of where an event took place than to have just a hazy idea of "somewhere in Palestine."

Agreed that pictures are a valuable aid in teaching adult groups, where can teachers obtain large pictures? *The Instructor* provides excellent helps, as do many other magazines, but most magazine pictures are much too small to be used effectively in the average Sunday School class. How can one enlarge a picture or that portion of it which is suitable for the lesson? There are several methods of doing this:

Pictures can be enlarged by the square-grid-proportional-scaling system.¹ For persons who have had little experience in drawing, this method is extremely time-consuming. Pictures can be enlarged by using a commercial pantograph,² but such instruments are not always readily available to Sunday School teachers. The following paragraphs describe the "band-o-graph," which anyone can assemble and operate, and with which one can produce enlargements sufficiently faithful to the original for class display.

The Method:

1. Select a rubber band about 2-3 inches long and 1/16 inch wide and cut it to make a straight

piece. Knot a piece of bright thread tightly around it, about 1 1/4 inches from the left end; clip off ends of thread. The knot is the "marker."

2. Tape your drawing paper to the table or chalkboard.

3. Place the illustration to be enlarged to the left of the drawing paper, and tape it securely. [See Note (e).]

4. Lay the rubber centrally across the part to be enlarged, with the marker to the left of its left extremity. Holding the right end of the rubber around a pencil, secure the left end against table or board with left thumb.

5. With your eyes vertically above the marker as it moves, allow the marker to follow the lines of the illustration as you keep the rubber band taut, at the same time tracing the enlarged picture with the pencil.

Supplementary Notes:

- (a) Do not vary your left-end, reference point until enlargement is completed. Tape the rubber there, if you wish, before exerting thumb pressure.

- (b) You may lift the pencil and start the marker afresh at a set of lines which is not continuous with a previous set.

- (c) Keeping the pencil or chalk perpendicular will increase accuracy.

- (d) If the band is too "stretchy," you may get distortion.

- (e) Tape the illustration tentatively in position and stretch the rubber across it while you check (1) marker movements and (2) points touched by right end. When the position is satisfactory, illustration can be taped securely to table or chalkboard.

- (f) If you wish a larger enlargement, tie the marker nearer the left end of the rubber; if you want the enlargement somewhat smaller, move the marker nearer the center of the rubber.

- (g) Small detail in the illustration probably will have to be added or touched up by hand.

*Naola V. Watson teaches at Sacramento (California) City College. She earned degrees in physical chemistry at Utah State University (B.S., 1939; M.S., 1955), and Oregon State University (Ph.D., 1964). She served in the New Zealand Mission (1955-57), A Golden Gleaner, Dr. Watson is teacher trainer in Davis Ward, Sacramento Stake. She is married to Thomas Watson; they are parents of two sons.

Library File Reference: TEACHERS AND TEACHING—AUDIO VISUAL AIDS.

TOOLS NEEDED: rubber band, thread, pencil, drawing paper, tape, picture.

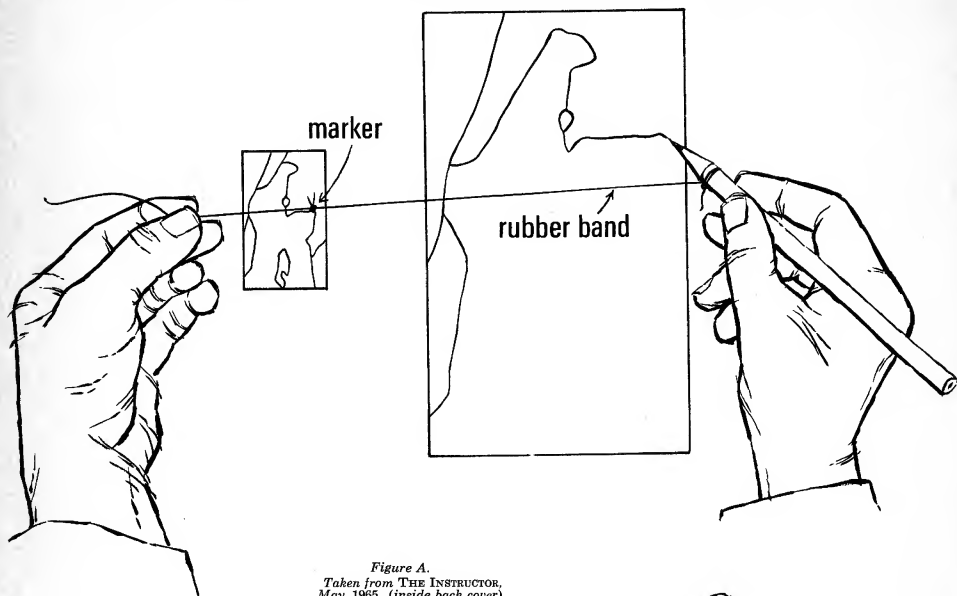


Figure A.
Taken from THE INSTRUCTOR,
May, 1965, (inside back cover).



Figure B.
Taken from THE
INSTRUCTOR, November,
1965, page 456.

Our Worshipful Hymn Practice



Senior Sunday School Hymn for the Month of September

HYMN: "With All the Power of Heart and Tongue"; author, Isaac Watts; composer, Lowell M. Durham; *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 216.

It is hoped that this stalwart and majestic hymn will not be a stranger to many of our Church musicians. It has been presented before in these pages; but its vigor and stirring message of conviction deserve to be reviewed and heard again and again. This hymn (the text—for that is what we mean by the term "hymn") was written by one of the most prolific and gifted hymn writers of all time, Isaac Watts, an eloquent Englishman whose sacred verses are to be found 11 times in our hymnbook. Four of his greatest and best-loved hymns are, "Come, We That Love the Lord," "O God, Our Help in Ages Past," "Sweet is the Work," and the jubilant, "Joy to the World." Dr. Lowell Durham has caught the spirit of the present hymn in a masterful fashion, recognizing the necessity of setting it in the straightforward manner of a chorale—perhaps the most successful style ever used for congregational singing. It was the chorale which ushered in the era of the reformation and the active participation of the assemblage of worshippers in the music of the church; and our congregations will find great joy in singing this hymn with the fervor it demands.

To the Organist:

Some may recognize a similarity between the first phrase of this hymn and the opening notes of "The Navy Hymn," so there should be no difficulty in getting off to a good start. However, because of a sudden shift in key on

the word "Angels," it is suggested that the organist break the path for the singers the first time through, with the congregation humming quietly or singing the words lightly as they become acquainted with the melody. This hymn is an admirable one for unison singing.

To the Chorister:

Observe closely the metronomic indication above the first measure. The tendency will be to conduct the hymn too rapidly, which will destroy the strength of the words and music. Make your beat firm and sturdy—straight down for the first beat (preparatory beat), up part way for the hook which begins the second beat to the right of the first; then down slightly to the left and up again for the second. Avoid extraneous movements of the elbow, wrist, or fingers, which have no bearing upon the business at hand. You will note that the hymn begins on the second beat of the measure, which means that the preparatory beat is the equiv-

alent of beat No. 1. Be careful, however, that this downbeat is not so vigorous as to bring in the congregation one beat too soon!

Avoid spending time with the congregation in trying to tie phrases together in opposition to the natural inclination of the singers to breathe. Be happy when they do not breathe in the middle of words, and allow a natural breath at the end of each musical phrase! Again, the simplicity of the hymn demands an unsophisticated and fervent statement, and this may not be obtained otherwise.

If you encounter some difficulty between verses, remember it is desirable—even necessary—to allow a slight pause before beginning a succeeding verse. The eyes need a moment to adjust to a different part of the page, and the singer needs time to adjust to the new idea contained in the next verse. Give a firm release following the final note, then begin again on the upbeat which launches the new verse.

—Ralph Woodward.

Organ Music To Accompany September Sacrament Gems

Robert Cyndick



Junior Sunday School Hymn for the Month of September

HYMN: "For the Beauty of the Earth"; author, Polliott S. Pierpont; composer, Conrad Kocher; *The Children Sing*, No. 25.

GOSPEL CONCEPT: We thank our Heavenly Father for the beautiful world.

Our choristers, first and foremost, are *teachers*. They will try to teach this hymn to children with a vivid understanding and contemplation of its message. To do so, they might well take a walk out among the creations of God, enjoy the great beauties to be found in nature, and meditate on the concept they intend to teach. Then they can teach the hymn forcefully and in a spirit of worship. (*The Instructor* cover this month might be used as a teaching aid.)

The message is a personal one: We are grateful to the "Lord of all" for the beauty that He has created; and we show our gratitude by singing this hymn of praise.

The hymn is in the chorale style similar to the great chorales of Johann Sebastian Bach. Its majestic, stately character and rhythm suggest an appreciative stroll in our Father's great cathedral, the world in which we live. The simplicity of this hymn should be reflected both in the conducting and in playing of the music. A tempo of 75-80 quarter notes per minute (♩ = 75-80) seems more appropriate.

September Sacrament Gems

SENIOR SUNDAY SCHOOL

"And it came to pass that he brake bread and blessed it, and gave it to the disciples to eat."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "Come unto me . . . and I will give you rest."²

¹ *Nephi* 20:3.
² *Matthew* 11:28.

To the Chorister:

The chorale style of this hymn, with longer notes occurring regularly at the end of each phrase, will facilitate its learning. Breathing will be automatic at the end of each two-measure phrase. Analyze the form and structure of the hymn (two repeated phrases and one contrasting phrase) to determine which parts of the music to stress. Does the climax occur in the middle of the hymn? in the final line? The final line surely seems to be the fulfillment of the entire hymn. Remember, however, the message of the words far outweighs any musical considerations of a technical nature. Do nothing to detract from the spiritual message of the hymn. Presenting the same hymn successfully in practice sessions for four or five weeks is the real, creative challenge of the Junior Sunday School chorister. It calls for skillful, long-range planning. Add something to your presentation each week to strengthen the application of the hymn in the lives of the children.

To the Organist:

You are the unsung hero of the Junior Sunday School worship service. Upon you rests the responsi-

bility for (1) creating the initial mood with an appropriate prelude of devotional nature, (2) providing a solid accompaniment for all hymns, (3) helping to establish the mood of the entire worship service through your inconspicuous but vital contribution. The well-prepared organist will be scarcely noticed because all has gone so well.

Watch your music, unless you have been diligent enough to memorize it. Above all, watch the chorister. Have the piano placed so that you can see the chorister and she can see you.

The instrumental selection for September, "At Rest," can be used either as devotional prelude or postlude. Do not hurry the tempo. Be sure to take the repeat, as the second ending is the final punctuation mark of the piece. Practice the triplet figures carefully, especially those tied to preceding quarter notes in measures 5, 6, and 7. Play the left hand solidly, as this carries the rhythmic burden to completion. A good vocabulary of such pieces will better prepare you for the calling and responsibilities you have undertaken.

—A. Laurence Lyon.

Very slowly and quietly

At Rest

A. Laurence Lyon

What Is a Latter-day Saint?

(Quotations from the writings of general authorities define the issue.)

It is a duty which every Saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God, we must love one another; we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world . . . the reward of such is greater in the kingdom of heaven. . . .

—Joseph Smith.

FIRST PRINCIPLES AND ORDINANCES

. . . We believe in preaching the doctrine of repentance in all the world. . . . But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost, for the promise extends to all whom the Lord our God shall call. . . .²

—Joseph Smith.

Baptism is a sign to God, to angels, and to heaven that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.³

—Joseph Smith.

Being baptized into this Church is only like learning the alphabet of our mother tongue—it is the very first step. But having received the first principles of the gospel of Christ, let us go on to perfection.⁴

—Wilford Woodruff.

(For Course 9, lessons of September 3 to 24, "What Is a Latter-day Saint?" "Baptism, a Requirement for Membership," "The Power of Faith," and "Repentance Makes Us Strong"; for Course 15, lesson of September 3, "Why Jesus Established His Church"; for Course 19, lesson of September 10, "Why a Church?" for Course 25, lessons of August 20 and September 3, "The Personal Commitment" and "Changed and Reborn"; for Course 29, lesson of July 23, "Road to Salvation and Exaltation"; to support family home evening lessons 28 and 30; and of general interest.)

²Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1958; page 76.

³Teachings of the Prophet Joseph Smith, page 82.

⁴Teachings of the Prophet Joseph Smith, page 198.

⁵The Discourses of Wilford Woodruff, compiled by G. Homer Durham; Bookcraft, Salt Lake City, Utah, 1946; page 20.

No man ever did or ever will obtain salvation only through the ordinances of the gospel and through the name of Jesus. There can be no change in the gospel; all men that are saved from Adam to infinitum are saved by the one system of salvation. The Lord may give many laws and many commandments to suit the varied circumstances and conditions of His children throughout the world . . . but the laws and principles of the Gospel do not change.⁵

—Wilford Woodruff.

. . . As the ancients performed many mighty works . . . by faith; therefore I say to the Latter-day Saints, you are required by the God of Israel, your Heavenly Father, and by His Son Jesus Christ . . . to exercise faith in the revelations of God, for they will be fulfilled as the Lord lives.⁶

—Wilford Woodruff.

A DIVINE ORGANIZATION

. . . The Church of Christ is divinely organized. It is not man-made. The conditions for membership have been clearly defined by the Lord. Among the requirements are several ordinances. . . .

There are two first principles, faith [in Jesus Christ] and repentance, and two first ordinances, baptism and the laying on of hands for the gift of the Holy Ghost in the Church of Christ. These are closely interwoven. . . . A man proves his faith by his works; he has no other means of doing so. The ordinance of baptism for example may be viewed as man's signature to his compact with God, as an acceptance of the leadership of Jesus the Christ, and as a promise to live the law of the Lord. . . . Each ordinance becomes a witness to man's surrender to his Heavenly Father. . . .

. . . Everyone who receives an ordinance must make a covenant, else the ordinance is not fully

⁵The Discourses of Wilford Woodruff, page 21.
⁶The Discourses of Wilford Woodruff, page 62.

satisfactory. He who is baptized covenants to keep the law of the Church; . . . he who is ordained to the priesthood agrees to honor it, and so on with every ordinance.

That places covenants high, as they should be. Knowledge of itself has little saving power. Only as it is used does knowledge become of value. . . . The world moves forward by the efforts of covenanted people—who keep their covenants.⁷

—John A. Widtsoe.

. . . This question arose: We keep the man out [of the Church] who has not forsaken all his sins and yet confesses that this is the Church of Christ; but think of the great many who are in the Church, the great number who violate the commandments of the Lord, and yet we do nothing about it.

I answered: True, unless it is a grievous sin we do not excommunicate people from the Church. . . . We try to bring them to repentance. . . . But . . . if they will not . . . hearken to our counsels . . . they are going to be judged according to their works. The fact that they are members of the Church will not save them. Every man and every woman will have to answer for the deeds done in the body.⁸

—Joseph Fielding Smith.

DIVINE LAWS

. . . The Savior has said:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matthew 11:29, 30.)

Surely if we love the Lord we will not find any heavy burdens in observance of his divine laws. . . .

First, we have the principle of faith . . . in God. . . . Second: the principle of true repentance. . . . Third: baptism for the remission of sins. . . . Fourth: the laying on of hands for the gift of the Holy Ghost. . . . Fifth: Obedience to all the other ordinances and covenants belonging to the Kingdom of God. The living of a clean life and faithful performance of duty in the building up and maintenance of the kingdom of God on the earth are essential to salvation. . . . Without the sincere observance of all these laws and covenants, salvation cannot come in the celestial kingdom.⁹

—Joseph Fielding Smith.

. . . A rich young man came to [Jesus] . . . and asked, "Good Master, what shall I do, that I may inherit eternal life?" . . . Jesus replied . . . "If thou wilt enter into life, keep the commandments."

. . . The young man still said, "All these things

[commandments] have I kept from my youth up. What lack I yet?" (See Matthew 19:16, 17, 20.)

Then said the Savior: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

. . . The scripture says, "He was sad at that saying and went away grieved: for he had great possessions." (See Mark 10:21, 22.) . . . Loving the things of the world more than the things of God was this man's greatest weakness. . . . Is it something that we must overcome? If we are to choose between . . . payment of tithing and going without some of the things we need, or the nonpayment of tithing and having a few extra worldly things, what will be our choice? If we are to choose between pleasure on the Sabbath day or strict observance of the day, which will we take? . . .

Where do we stand? Where is our heart? What is our treasure? . . . As we contemplate . . . [these questions], will we go away sorrowing, or will we be willing to take up our cross and follow the Master?¹⁰

—Mark E. Petersen.

THE GREAT RULE OF LIFE

What does the Golden Rule mean to you? . . . The statement of the Savior reads: "All things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7:12.) It is plain. It is simple. It is a great rule of life. But is it obligatory upon us?

The sermon containing this instruction also teaches: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.) . . . By following . . . [God's commandments] we gradually perfect ourselves, so that sometime, in the eternities, we shall become like Him.

. . . Can we imagine the Savior treating anyone in a way other than righteously? . . . He taught men to love even their enemies. . . . Treat other people as you would like to be treated yourself. There is great importance in that teaching. Apply it to your daily life. . . . Are you in competition in athletics? Treat the other players as you would like to be treated. . . . The application of this law is limitless. . . . There can be no perfection while men and women, boys and girls, resort to violence, to cheating, to stealing, to revenge, and to spite. . . .

If we expect really to live the gospel, we must include this law. We cannot become perfect without it.¹¹

—Mark E. Petersen.

—Compiled by H. George Bickerstaff.

⁷John A. Widtsoe, *Evidences and Reconciliations*; Bookcraft, Salt Lake City, Utah, 1960; pages 196, 197.

⁸Joseph Fielding Smith, *Take Heed to Yourselves*; Deseret Book Company, Salt Lake City, Utah, 1966; pages 123, 124. Used by permission.

⁹Joseph Fielding Smith, *Take Heed to Yourselves*, pages 310, 312.

¹⁰Mark E. Petersen, *Your Faith and You*; Bookcraft, Salt Lake City, Utah, 1953; pages 147, 148. Used by permission.

¹¹Mark E. Petersen, *Your Faith and You*, pages 154, 155.

Library File Reference: GOSPEL LIVING.

I AM THANKFUL

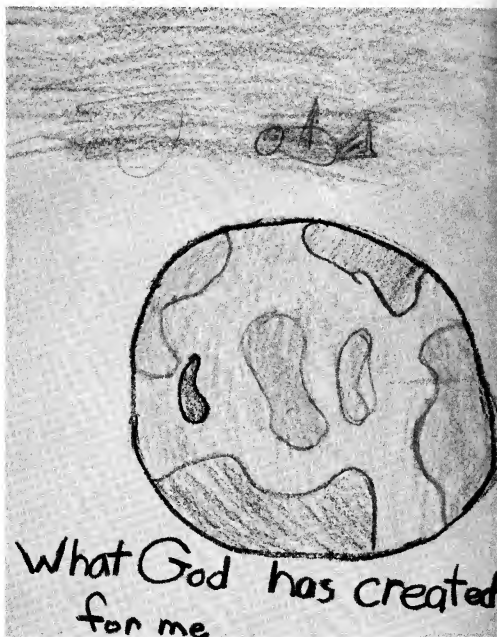
*God made the world, says my teacher,
And He made it for you and me;
He also made the beautiful birds,
The flower and the honey bee.
I like birds.*

*Mother says God gave me to her,
I think He gave her to be mine;
With father, sister, and brother
The world is 'specially fine.
I like my family.*

*He made the valleys and mountains,
He made the sun and the sea;
Sent raindrops for thirsty flowers—
And then one day He sent me.
I like me!
—Ethna R. Reid.*

(For Course 3, lessons of September 9 to 17: "We Belong To A Family," "We Have Joy at Home," and "We Have Joy in Family Excursions"; for Course 5, lesson of September 10, "The Lord Created Our Earth"; to support family home evening lesson 27.)

Pictures were drawn for us by Murray Twelfth Ward, Murray (Utah) Stake, Junior Sunday School children. Hattie D. Shelby is Junior Sunday School coordinator.



*"God made the world for you and me."
—by Barbara Stringham, age 6.*

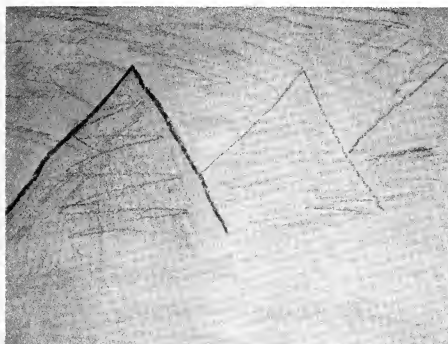


*"He made the beautiful birds."
—by Joe Clifton, age 9.*

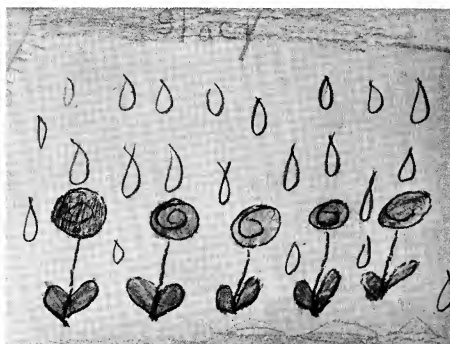


*"I like my family."
—by Kathryn Nielson, age 7.*

"God made the mountains."
—by Marta Laylander, age 7.



"Raindrops for thirsty flowers."
—by Stacy Hawkins, age 7.



Advancement Schedule, September 3, 1967

1967 (First 8 months)

COURSE

NUMBER

SUBJECT

- | | |
|---|---|
| 1. A Gospel of Love | → |
| 1. A Gospel of Love | → |
| 1a. Beginnings of Religious Praise | → |
| 3. Growing in the Gospel, Part II | → |
| 5. Living Our Religion, Part II | → |
| 7. History of the Church for Children | → |
| 9. Scripture Lessons in Leadership | → |
| 11. History of the Restored Church | → |
| 13. Principles of the Restored Church at Work | → |
| 15. Life in Ancient America | → |
| 19. The Articles of Faith | → |

1967-68

COURSE

NUMBER

SUBJECT

- | |
|---|
| 3. Gospel Lessons for Little Ones. ¹ |
| 5. Growing in the Gospel, Part I. ² |
| 7. Living Our Religion, Part I. |
| 9. What It Means To Be a Latter-day Saint. |
| 11. Old Testament Stories. |
| 13. The Life of Christ. |
| 15. Church of Jesus Christ in Ancient Times. |
| 17. Life in Ancient America. |
| 19. The Gospel Message. |

NOTE: Except from Course 1, group promotions out of the class should not be made. The entire class is given the new course subject as indicated by the arrow. Teachers and classrooms may be changed.

Elective Courses for Adults in 1967-68:

23. Teaching the Gospel
(Teacher Training—Restricted).
 25. Family Home Evening Manual 1967-68
(Family Relations).
 27. Messages for Exaltation (Gospel Doctrine).
 29. The Articles of Faith
(Gospel Essentials—Restricted).
- (See *The Sunday School Handbook 1964* for membership.)

¹Children nearly three and three years old.
²Includes from Course 1 only those children who will be about four years old on September 3, 1967.

*A convert in a subjugated land won his freedom
when he told of his membership in The Church of
Jesus Christ of Latter-day Saints and said:*

"SOMETIMES THEY CALL US MORMONS"

*by Wallace F. Toronto**

(Excerpted from a talk given at the One Hundred Tenth Annual Conference of The Church of Jesus Christ of Latter-day Saints, April 5, 6, 7, 1940; pages 51-56. Reproduced to enrich lessons on religious liberty and toleration.)

A short time after almost two million German troops had marched across the borders of Czechoslovakia—during that time of tension and terror which inevitably resulted—a young German officer, a fine, straight, clean-looking fellow, walked through the door of our meeting hall in Prague. We thought: Certainly, this is the end for us. The Secret Police have probably sent someone here to close the mission. Coming up he said: "My name is Brother R. (for obvious reasons it is felt unwise to give his name.) I am an officer in the German Army. As soon as I had completed my official duties here in Prague, the first thing I set out to do was find this branch of the Church in Czechoslovakia. With your permission I would like to say just a word to this congregation." I replied: "Certainly, Brother R., we shall be happy to hear from you."

He stood up, and in a language which most of the people of Czechoslovakia detested, German, he had this to say to the members of the Church and to the friends who were present:

Brothers and sisters, I come here not on an appointment of my own choosing. I come here as a servant of my government. I know we have brought you considerable distress and dismay. We have caused already much suffering. Nevertheless, you and I have something in common, something which oversteps the boundaries of race, language, and color. You and I have the Gospel of Jesus Christ. Despite the fact that I speak German and you Czech, yet because of the Gospel we still speak in common terms. The time is coming when we shall know this better than ever before.

(For Course 9, lesson of September 3, "What Is a Latter-day Saint?"; for Course 19, lessons of July 23, September 3 and 10, "Religious Liberty and Tolerance," "Why Religion?" and "Why a Church?"; for Course 25, lessons of July 16 and August 27, "Tests and Trials" and "The Personal Commitment"; for Course 27, lesson of July 9, "The Church and State"; for Course 29, lesson of July 23, "Road to Salvation and Exaltation"; to support family home evening lessons 25 and 29; and of general interest.)

I wish I had the time to tell you all he said. Tears streamed down the faces of those Czechoslovakian people. As he walked down the aisle they stood up and put their arms around him and wept upon his shoulder. Every available Sunday . . . he was at the branch hall, doing his best to make the Gospel of Jesus Christ a living thing among a subjugated people.

That is what the Gospel of Jesus Christ does for a man. When it touches him it changes him, and he knows, as President Hugh B. Brown has . . . said, that all mankind come of common blood and that we are brothers and sisters in the Gospel of Jesus Christ, all having but one Father. . . .

"I Want Baptism"

A young Ukrainian, Tarnawskyj by name, who had been studying for the ministry in the Greek Catholic Church was on his way from Warsaw, Poland, to New York City, there to attend a graduate school for the ministry of that Church. He came by the way of the city of Prague. As he was going down the street, he saw the sign, "Church of Jesus Christ of Latter-day Saints." He noticed that we were holding a meeting at that time. . . .

He entered, dressed in his black robe and white collar, and sat in the back. He was a young man about 28 or 30 years of age. Two of our missionaries stood up and explained some of the principles of the Gospel. They bore their testimonies. After the meeting he came up and asked: "When do you hold the rest of your services?" . . . He came to all of them, even including Relief Society. In a few weeks he made this request: "Brother Toronto, I would like to be baptized into this Church."

"Now, Brother Tarnawskyj, you know you can't make your living in this Church. Our missionaries sustain themselves, either from their own savings

*Wallace F. Toronto was president of the Czechoslovakian Mission.

or through the sustenance which their folks send them."

"Oh, Brother Toronto," he replied, "I know all about that. Your missionaries have been teaching me the Gospel." Continuing, he said, "I have found the most priceless thing in all the world. I want the Gospel of Jesus Christ. I have been seeking it for years in the universities and the divinity schools of many lands, and I have never found anything that can equal this."

I said, "... We shall be happy to have you as a member of the Church." He was subsequently baptized. . . .

From that day to this, so far as I know, he has not received one penny or one word from his people. . . . [They had sent a messenger from Poland to tell him:]

"If you do not immediately renounce this thing you call Mormonism we shall cease to send you one penny of support, which you know is your only means of livelihood; and furthermore, we shall disown you as a son and a brother!"

"Perhaps It Is for the Best"

He found himself in Czechoslovakia, a foreigner, unable to secure employment.

During these troublesome times the subtle political forces in central Europe had operated to break down the Czechoslovakian republic, so that Slovakia gained its freedom, as well as the little province of Ruthenia or Sub-Carpathian Russia, far to the east, hardly larger than the county of Salt Lake. Brother Tarnawskij finally proposed: "Brother Toronto, many of my countrymen are out there in Ruthenia, a large group of Ukrainians among whom I could work. Since I am an educated man, I think I could get a position as an inspector in the Ministry of Education. Can you help me get there? I want to become a self-sustaining citizen." "All right. We will help you get to Ruthenia, if you think you can succeed."

Upon his arrival in this new autonomous state, he filed his application for a position in the ministry. It went through the various hands and much red tape through which such things have to pass, and finally reached the minister himself. Up to this point all went well. When it reached the minister there was great delay. Finally our brother wrote me a letter and said: "Brother Toronto, I don't know what the trouble down here is. I am qualified for the position, and I have pulled every string I know. And I have prayed. The Lord knows I am hungry. He knows I need a place to rest my head. I have tried to live the Gospel since I joined the Church. From the earnings on little jobs I have secured here and there I have set aside my tithing, and as soon

as the mail goes through I will send it on to you. Why, oh why does the Lord persecute me like this?" But in conclusion he added . . . "Perhaps it is all for the best."

A card came a few days later: "I am going to take a job in the little town of Perecyn as a humble school teacher, where I can make enough to at least buy me a few crusts of bread."

You Go Free

He was employed here for three days, when that tiny state of central Europe, Sub-Carpathian Russia, was drenched in blood by the Hungarian hordes which swept over it. Men, women, and children by the hundreds were left dying in the streets. He and nine of his Ukrainian companions were routed out of bed at five o'clock one morning and thrown into prison. After 24 hours of intense suffering they were called before a military court consisting of one man in the uniform of a Hungarian officer. He had the sole right to say, "You live," or "You die." The ten men came before him. They were asked two questions: "How long have you been in this country?" and "What is your religious affiliation?"

Our brother led the others. To the first question he replied that he had been there so-and-so many weeks. "What is your religious affiliation?"

"I am a member of The Church of Jesus Christ of Latter-day Saints. Sometimes they call us 'Mormons.'"

"Mormons? Mormons? I have heard of you folks. I have read of you in the newspapers of Budapest. I hear your people have done some good in this world." A tense moment of hesitation and then, "You go free."

His nine companions came up after him. They were asked the identical questions. Being no more guilty than he himself, they were nevertheless condemned to death, and shot down in cold blood before the sun went down that day.

This brother finally got out of the country, and wrote me another letter. "Brother Toronto," he said, "I know the Lord does move in mysterious ways. His wonders to perform. The Gospel is the most priceless thing I have in the world. I know the Lord has preserved my life, that I may be a beacon light to my fellowmen. He has not only preserved my life, in the way I have described to you, but He has also protected me, for had I received the position of inspector in the Ministry of Education I today would have been sitting in the concentration camps of Hungary, subjected to some of the most terrible torture known to humankind. I owe all I have to the Gospel of Jesus Christ."

Library File Reference: FREEDOM.

CHOOSE WISELY WHOM YE WILL SERVE

by Wilford E. Smith*

The scriptures tell us that God considered man to be His crowning creative achievement on earth.¹ God created man in His own image and put him in charge of His whole earthly creation, commanding him to take care of the earth and subdue it.² He also told man that His own glory depended on man's achievement when He said, "... This is *my work and my glory*—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Eternal life is life with God in an exalted state.³

A Challenging Destiny

It is really impossible to conceive of a heritage more noble or a destiny more exciting and challenging than this. Could men who did only what they were predestined to do be worthy of such a heritage?

Before man was put on the earth, there was a great council in heaven in which the plan of salvation to be followed by men was discussed. Lucifer, the Son of the Morning, argued that a program should be implemented which would bring every person back to the kingdom of heaven in glory after his earth life. He proposed that an arrangement should be made so that men would be free from temptations, so that there would be no opposition to God's will, and there would be no way for men to go astray. All men would be predestined to obey blindly.

God immediately rebuked Lucifer. (See *Moses* 4:3, 4.) How could earthly experience strengthen people if they had no obstacles to overcome? What virtue is there in doing good only because one cannot do evil? Earth life which did not permit men to grow from weakness to strength and from strength to greater strength would hardly develop in them the self-reliance, the courage, and the initiative necessary for them to function as responsible members of God's kingdom. There must be opposition in all

things if God's children are to grow in strength and wisdom.⁴

God defended an eternal principle when He rebuked Lucifer for opposing the free agency which dignifies man by protecting his right to think for himself and to be responsible for what he does.

Responsible Freedom

This principle of free agency requires man to study and work to prepare himself to make sensible decisions. If he remains in ignorance, free agency is almost meaningless. Of what value is the right to be free if one does not know what alternatives of thought or behavior are available to him? Consider an unlearned native of a backward country living in disease-bearing dirt. His ignorance of the presence of the disease which endangers his life does not make him safe from it. Danger is even more deadly when it is unknown because the ignorant person does not know he should be taking action to protect himself. Thus it becomes obvious that knowledge is necessary to make free agency meaningful.

That is why the Lord has told us to learn the truth so that we can be free. (See *John* 8:31-34.) He has told us to study from all good books and learn about peoples and languages. (See *Doctrine and Covenants* 90:15.) How else can we control the earth and subdue it? How else can we gain the experience and self-control which make free agency meaningful? Without freedom, man is little more than an animal. Without knowledge, freedom is hardly more than a meaningless word.

On the other hand, what is more inspiring than a human being who is excitedly searching for truth and who has the intelligence to comprehend its worth when he finds it? How tragic it would be if Lucifer's plan had been accepted, and man could never enjoy the thrill of victory since he had never been threatened with defeat! Free agency makes man a creator, a judge of right and wrong, a respon-

(For Course 11, lessons of September 10 and 17, "The First Earth Home" and "The First Family"; for Course 13, lessons of September 3 and 10, "The Great Plan" and "War in Heaven"; for Course 19, lessons of September 3 and 10, "Why Religion?" and "Why a Church?"; for Course 25, lesson of July 9, "Free Agency and Choice"; for Course 29, lesson of August 6, "Foreordination"; to support family home evening lesson 25; and of general interest.)

¹Moses 2; Abraham 4; Genesis 1.

²Genesis 1:28; Moses 2:28; Abraham 4:28.

³Doctrine and Covenants 6:7; 14:7; 48:8; 50:5; 132:24.

*Wilford E. Smith was a chaplain in the U. S. Army during World War II; he has served as a stake Sunday School superintendent and as a high counselor. He is now a member of the East Sharon Stake Sunday School board and teaches his high priest group. Brother Smith is professor of sociology at Brigham Young University, where he earned his M.A. degree in 1948 (Ph.D., University of Washington, 1952). He and his wife, the former Ruth Christensen, are members of the Oak Hills First Ward, East Sharon (Utah) Stake; they have five children.

⁴Doctrine and Covenants 98:12; 2 Nephi 2:11, 15, 16.



THE TRIBUTE MONEY by Peter Paul Rubens.

Used by permission of the M. H. DeYoung Museum, San Francisco, California.

sible son of God. Without such agency, he would be devoid of creativity, a pawn in the hands of circumstance, lacking the dignity which comes from responsible judgment and creativity.

God Rebuked Lucifer

The scriptures say: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (*John 17:3.*) Could a person who was not free to think for himself ever comprehend God? Man learns to know God by becoming like Him, and this is impossible in blind ignorance.

Yet, there are many thousands of our fellow-men, even in enlightened societies, who sell their birthright of freedom for the proverbial mess of pottage. God will not interfere because He respects the eternal principle of free agency which prevents Him from forcing man to do even what is best for him. How foolish is the man who uses his God-given freedom to enslave himself to the cigarette, to alcohol, to dishonesty, to profane language, to any habit which degrades him and damns his progress toward self-respect through knowledge, wisdom, and self-control! How wonderful are responsible deacons, teachers, and priests who understand the importance of building their own personalities in harmony with the principles of freedom and creative individual responsibility! Who in his right mind would trade responsible freedom for irresponsible enslavement, once he really understood the difference between the two?

Our Sense of Guilt

But just knowing about free agency is not enough. Each person must work at it to make it grow in his life. The child who neglects his homework or "forgets" to do his chores is making choices which will weaken him just as the football player who refuses to train or to practice hard makes a choice which weakens him. Choosing to be lazy because work isn't fun, or to be dishonest because it may get one something he wants, also weakens personality.

Our choices are of vital importance. As we sow, so shall we reap. (See *Galatians 6:7.*) A boy who wanted to win a radio for getting new starts on his paper route turned in several fictitious starts. He got the radio, but the money he had to pay for the extra papers would have bought it. Moreover, he felt guilty for his deceit. He made a costly mistake, but it would have been more tragic if he had been so dishonest that his deceit had not made him feel guilty.

We should thank God for our sense of guilt and for the intelligence to make choices which will erase guilt. We can lose both our ability to choose and our sense of guilt if we become enslaved to habits of laziness and irresponsibility. Who in his right mind would foolishly forfeit his chance for eternal glory?

Library File Reference: FREE AGENCY.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1967-68

COURSE OF STUDY—1967 (First 8 months)	Course No. 1: A Gospel of Love	Course No. 1a: Beginnings of Religious Praise	Course No. 3: Growing in the Gospel Part II	Course No. 5: Living Our Religion, Part II	Course No. 7: History of the Church for Children	Course No. 9: Scripture Lessons in Leadership
↓	↓	↓	↓	↓	↓	↓
COURSE OF STUDY 1967-68	Course No. 3: Gospel Lessons for Little Ones*	Course No. 5: Growing in the Gospel Part I*	Course No. 7: Living Our Religion, Part I*	Course No. 9: What It Means To Be a Latter-day Saint	Course No. 11: Old Testament Stories	Course No. 13: The Life of Christ
APPROXIMATE AGES	3	4, 5	6, 7	8, 9	10, 11	12, 13
SEPTEMBER 3	We Belong to a Family (1)	Heavenly Father's Family (1)	We Go to Church to Worship God (1)	What Is a Latter-day Saint? (1)	Our Earth (1)	The Great Plan (1)
SEPTEMBER 10	We Have Joy at Home (2)	The Lord Created Our Earth (2)	Chapels Are Built (2)	Baptism, a Requirement for Membership (2)	The First Earth Home (2)	War in Heaven (2)
SEPTEMBER 17	We Have Joy in Family Excursions (3)	Adam Named the Animals (3)	Other Places of Worship (3)	The Power of Faith (3)	The First Family (3)	The Plan Begins to Unfold (3)
SEPTEMBER 24	We Have Joy in Family Worship (4)	We Will Live in Another World (4)	Tabernacles Are Places of Worship (4)	Repentance Makes Us Strong (4)	A Contrast: an Ark and a Tower Are Built (4)	Two Great Messages (4)
OCTOBER 1	We Can Do Many Things at Home (5)	Jesus Is Our Leader (5)	The Temple Is a Special Place (5)	There Are Three Members of the Godhead (5)	Abraham, the Faithful (5)	A Command from Rome (5)
OCTOBER 8	We Can Do Many Things at Sunday School (6)	Jesus Will Live Forever (6)	Be Happy, Kind and Forgiving (6)	The Gospel Restored and the Church Organized (6)	The Selfishness of Lot (6)	When Shepherds Watched Their Flocks (6)
OCTOBER 15	Other People Can Do Many Things (7)	Family in This World Is Part of God's Plan (7)	Sharing Our Talents (7)	Great Gifts of the Gospel (7)	The Child of Promise (7)	Wise Men of the East (7)
OCTOBER 22	Animals Can Do Many Things (8)	Family Members Work Together in the Home (8)	Being a Good Family Member (8)	The Gospel—a Plan for Right Living (8)	The Bride from Haran (8)	First Visit to the Temple (8)
OCTOBER 29	Our Heavenly Father Can Do Everything (9)	Heavenly Father Planned for Families to Pray Together (9)	Church Activities Make Us Happy (9)	A Latter-day Saint Keeps the Sabbath Day Holy (9)	A Man of Peace (9)	A Warning in the Night (9)
NOVEMBER 5	Thank You for Our Own Special Blessings (10)	We Have Many Blessings (10)	Family Finds Joy in Gospel Understanding (10)	Fast Day—a Special Day for Latter-day Saints (10)	A House Divided (10)	The Boyhood of Jesus (10)
NOVEMBER 12	Thank You for Other Daily Blessings (11)	Blessings Come through Work (11)	Blessings Come to a Family (11)	A Latter-day Saint Pays Tithing (11)	Review	Preparing the Way of the Lord (11)
NOVEMBER 19	Thank You for Parents and Other Helpers (12)	We Express Gratitude for Our Blessings (12)	Love One Another (12)	A Latter-day Saint Partakes of the Sacrament (12)	The Beginning of Israel (12)	Communion in the Desert (12)
NOVEMBER 26	Thank You Words and Thank You Deeds (13)	Thanksgiving, a Special "Thank-You" Day (13)	Our Obligation to the Family (13)	Review	Joseph among His Brethren (13)	Review

*Junior Sunday School lessons have been rearranged for more effective presentation at appropriate times of the year. Enrichment in *The Instructor* will be planned to support lessons as outlined above.

Titles and Dates of Sunday School Lessons by Courses

1st Quarter, 1967-68

Course No. 11: History of the Restored Church	Course No. 13: Principles of the Restored Church at Work	Course No. 15: Life in Ancient America Course No. 19: Articles of Faith	Course No. 23: Teaching the Gospel	Course No. 25: Gospel Living In the Home	Course No. 27: The Gospel in the Service of Man	Course No. 29: A Marvellous Work and a Wonder
↓	↓	↓	↓	↓	↓	↓
Course No. 15: The Church of Jesus Christ in Ancient Times	Course No. 17: Life In Ancient America	Course No. 19: The Gospel Message	Course No. 23: Teaching the Gospel	Course No. 25: Family Home Evening	Course No. 27: Messages for Exaltation	Course No. 29: The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Adults Preservice Teachers—	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
Why Jesus Established His Church (1)	Class Organization— Course Preview	Why Religion? (1)	During these weeks initiate and complete plans for Teacher Training program.	Changed and Reborn (1)	"Keystone of Our Religion" (1)	Preview and Class Organization
A Wondrous Land (2)	From Whom They Descended (1)	Why a Church? (2)		Choose Light or Darkness (2)	A Book for Our Time (2)	The Articles of Faith (1)
Palestine (3)	Patterns of Personality (2)	The Gospel Before the Birth of Jesus (3)		Walk in the Light (3)	The Nature of the Godhead (3)	Standard Works of the Church (2)
Life in Palestine (4)	Structure and Purpose of Book of Mormon (3)	The Gospel Before the Birth of Jesus (Continued) (4)	Introduction to the Course	It Shows in Your Face (4)	The Savior— Faithful Son of God the Father (4)	The Prophet Joseph Smith (3)
Review	Lehi and His Family in Jerusalem (4)	Church of Jesus Christ in Meridian of Time (5)	The Teacher's Calling (1)	To Them That Ask (5)	The Holy Ghost —Witness of the Father and Son (5)	Authenticity of Joseph Smith's Mission (4)
"Fishers of Men" (5)	In the Valley of Lemuel (5)	Church of Jesus Christ in Meridian of Time (Continued) (6)	Developing Teaching Materials (2)	Review	The Creation (6)	The Godhead (5)
In the Service of the Lord (6)	In the Valley of Lemuel (Continued) (6)	Review	Gospel Principles Are Vital Truths (3)	Create in Me a Right Spirit (6)	The Agency of Man (7)	The Godhead (Continued) (6)
Peter, the Man Who Loved Jesus (7)	In the Valley of Lemuel (Continued) (7)	The Apostasy (7)	Obedience Is Learned (4)	Unanswered Yet? Listen! (7)	The Fall of Adam (8)	The Godhead (Continued) (7)
Peter's Fellow Disciples (8)	To the Land of Promise (8)	The Apostasy (Continued) (8)	Teaching Must Match Learning (5)	For This Shalt Thou Fast (8)	Mortal Probation (9)	Free Agency; Accountability; Sin; Punishment (8)
Preparation for the Ministry (9)	In the Land of Promise (9)	The Reformation (9)	Place of Memorization (6)	Summary Thoughts on Prayer (9)	The Law of Justice (10)	Review
Fire from Heaven (10)	A Great Patriarch (10)	The Reformation (Continued) (10)	Matching Lesson Content to Readiness (7)	The Light of Faith (10)	Review	The Fall (9)
Peter Proves His Worth (11)	Jacob (11)	General Religious Cultures of the World (11)	Good Lessons Present One Concept (8)	Ye Shall Know of the Doctrine (11)	The Ten Commandments (11)	The Atonement (10)
Review	Lehi Instructed His Son, Joseph (12)	General Religious Cultures of the World (12) (Continued)	Teaching Concepts about Religion (9)	Judge Not— Condemn Not (12)	The Law of Moses and the Gospel (12)	The Atonement (Continued) (11)

Numbers in parentheses are manual lesson numbers.

NOTE: Lesson outlines for southern hemisphere, beginning March 3, 1968, will be printed and mailed separately.

HOW DOES THE TEACHER LEARN TO ASK . .

A THOUGHT- PROVOKING QUESTION ?

by Lowell L. Bennion

Socrates (469?-399 B.C.), celebrated philosopher and seeker after wisdom, is renowned for the Socratic method of teaching. This method is simply to question people's opinions and then to question their answers until they make good sense and are logical.

All great teachers before and after Socrates have asked questions. They have not been content to hear themselves talk and expound, but have been interested in turning the wheels of thought in the minds of their listeners. Teaching has been interpreted by them as learning. Asking questions cost Socrates his life, but it has stimulated countless thinkers through the ages to use his method of teaching.

Asking questions is as appropriate in religion as it is in philosophy. The Master teacher said:

"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you." (Matthew 7:7.) He Himself often taught with questions, with parables which provoked questions, and with counter-questions. (Read one of the Gospels to examine the Savior's use of questions.) The restoration of the Gospel had its inception in the question of the boy, Joseph. Not only the First Vision, but nearly every revelation the Prophet received, was in answer to a question.

Among the skills of an effective Sunday School teacher is the art of asking good questions.

(1) *What is the purpose of using questions?*

They should be used to provoke thought, to make students think, to involve them in the learning process. Good questions are thought-questions.

There are two types of questions which fall short of this mark. The first is the one which calls for a "yes" or "no" answer. For example: Is Jesus Christ our Savior? A more thought-provoking question would be: From what does Jesus Christ save us? Or, why do you need a Savior? Questions that can be answered "yes" or "no" stimulate little thought and usually take the class nowhere in particular. They should be used sparingly and then usually need to be followed up with a thought-question.

A second kind of ineffectual question—often used in a series—is the type which calls for a self-evident answer: Should we pray every day? Do we hurt people when we are unkind? Is it better to hate people or to love them?

The best questions invite thinking and contribute to the realization of the central purpose of the lesson. Hence it is often wise to build the whole lesson around a single question or around three or four fundamental ones which will allow time for depth discussion. For example, "Will each of you tell us one way in which you love God and illustrate it out of your own experience?"

(2) *How can a teacher encourage response to questions and the asking of spontaneous ones?*

A 14-year-old girl said, "I hate it when a teacher asks a question, laughs at my answer or rejects it because it is not exactly in his words, and then answers his own question. I like a teacher who listens to my answers respectfully and even to my questions." There is no more appropriate place to respect the free agency, individuality, and dignity of another human being than in the classroom where each is performing publicly before his peers. Blessed is the teacher who, by his genuine humility, love, and sensitivity can create an open and trusting atmosphere in which students will feel free to do most of the talking, including the asking.

One of the best ways to invite student questions and to prepare the soil of their minds for seed-planting is to divide the class into groups of five to eight, appoint a chairman and scribe in each group, and ask each circle of students to come up with three questions on the subject of the day: repentance, for example. They should be written and handed to the teacher. Students will be interested in each other's questions. The well-informed teacher can then arrange them very quickly for a meaningful discussion. There is nothing quite so meaningful in the classroom as having thought initiate with students.

History has a way of repeating itself. The Book of Mormon tells the dramatic story of God's dealings with a mighty people who once occupied the Americas and the sad finale of their ultimate destruction. Modern nations could learn a lesson from . . .

THE NEPHITE WARS

by H. George Bickerstaff

Any nation that can boast a thousand-year history is bound to have had its share of wars. The Nephites certainly did. What makes their military history of such high interest value is the perhaps unique factor that for most of their thousand years they were a nation living under Gospel law. Their response to the ugly business of war is therefore enlightening.

The accompanying chart summarizes the recorded Nephite wars. No doubt some went unrecorded. (See *Helaman* 3:14.)

The first Book of Mormon reference to a Nephite war indicates that by about thirty years after the arrival in America, the Lamanites were "a scourge unto . . . [Nephi's] seed, to stir them up in remembrance of" God (2 *Nephi* 5:25); and they performed this service throughout the ensuing centuries with remarkable consistency and effectiveness. The last recorded war ended in 385 A.D., with the destruction of the Nephite people. (See *Mormon*, chapters 6 and 8.) As the chart suggests, apart from the idyllic period immediately after the Savior's visit, those who lived a normal span of years knew at least one war, and in some periods, several; and virtually every able-bodied Nephite man must have wielded a sword in defense of his country. Between wars, the threat of the next one hovered menacingly over the nation.

Some of the strife was civil war, instigated by power-hungry tyrants who sought to overthrow the Nephite constitution. Some wars were provoked by Nephite dissenters who, out of ambition or hatred (see *Alma* 43:6, 7), stirred up and often led the Lamanites to war against the Nephites. But in almost all of the wars the Lamanites, however led, were the major enemy.

Apart from the final series of wars, when bloodshed and destruction was the goal of both contenders, the Lamanite reasons for fighting were uncomplicated and consistent. Unconverted Lamanites were "an idle people, full of mischief and subtlety . . ." (2 *Nephi* 5:24), who coveted the property and prosper-

ity of the industrious Nephites. They frankly sought to reduce the Nephites to bondage—which meant their being supported economically by the Nephites—and this state they actually managed to impose on a group of Nephites who had unwisely returned to the Land of Nephi. (See *Mosiah* 9:5-10; 19:26; 21:3, 13.) They justified this aim through the centuries by the traditional claim commenced by Laman and Lemuel, their first progenitors, that the rule and government over Lehi's undivided descendants was theirs by right of seniority, but had been cunningly stolen by the Nephites. (See *Mosiah* 10:11-17.) Notwithstanding their obvious inferiority in the art of government, they undertook to right the alleged wrong by means of war.

The Nephites, for their part, apparently desired merely to be left alone to mind their own business, develop their country, build material prosperity, and, in times of righteousness, serve God and their fellowmen. Because the Lamanites were always the aggressors, the wars were almost always fought on Nephite territory. In fact, God forbade the Nephites to make war on the Lamanites in the latter's land unless He should expressly command it. (See *Mormon* 3:14-16; 4:1-5; Doctrine and Covenants 98:32-38.) Thus, until near the end of their history the Nephites fought only defensive wars, their justification being that of any free men: to preserve what they had built—lives, homes, families, and not least, liberty. Their hearts fixed upon the great Gospel principle of freedom, and being especially jealous to preserve their freedom of worship,

. . . The design of the Nephites was . . . that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.

For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanites would destroy. (Alma 43:9, 10.)

Further, they had the Lord's word approving defensive war:

. . . Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. . . . Ye shall defend your families even unto bloodshed. . . . (Alma 43:46, 47; see also Doctrine and Covenants 98:23-31.)

(Concluded on following page.)

(For Course 15, lessons of August 13 to 27, "Moroni vs. Zarahemnah," "Moroni vs. Amalickiah," and "Moroni vs. Ammoron"; for Course 17, lesson of September 24, "Structure and Purpose of the Book of Mormon"; for Course 19, lesson of September 17, "The Gospel Before the Birth of Jesus"; for Course 23, lessons of August 13, and September 10, "Joy Comes Through Obedience" and "Choose Light or Darkness"; and of general interest.)

THE NEPHITE WARS (Concluded from preceding page.)

To be ready to defend their liberties, the Nephites made preparations under inspired leadership to receive the enemy. Shortly after separating from his brothers, Nephi wisely began to make arms for his people. (2 *Nephi* 5:14.) Such preparations were a continuing part of Nephite life and produced weapons such as bows and arrows, darts, javelins, swords, clubs, cimeters, slings, and stones. (See *Jarom* 8; *Mosiah* 9:16; *Alma* 2:12; 43:18.) To these offensive weapons were added shields, bucklers, and armor for personal protection. (See *Alma* 43:19, 38; 3 *Nephi* 3:26.) The preparations were sometimes extended to include guards posted around the land and fixed fortifications like earthworks, forts, and stone walls to protect cities and armies. (See *Jarom* 7; *Mosiah* 10:2; *Alma* 48:7-9; 49:2.)

Superior Nephite generalship was a highly significant factor. For example, the generals did not fight today's war with yesterday's methods. The Lamanites discovered this to their cost when, having been soundly beaten two years previously by a Nephite army wearing protective body covering, they themselves attacked in about 72 B.C., wearing similar covering—only to find the great man and general, Moroni, a step ahead of them in preparation. (See *Alma* 43:19-21, 37, 38; 49:1-23.) Good scouting arrangements, ambushes, decoy movements, attacking the enemy simultaneously in his front and rear, refusing to be drawn by impatience into unfavorable battle conditions—such superior tactics more than once compensated for numerical inferiority and helped to bring victory to the Nephite arms. (See *Alma* 2:21-38; 43:22-52; 52:21-40; 3 *Nephi* 3:20, 21.)

While the military leaders certainly were men of intelligence and experience, their successful generalship was no doubt partly inspiration, for they were men of God. (See 3 *Nephi* 3:19.) Alma, Zoram, Teancum, Lehi, Moroni, Helaman, Moronihih, Gidgiddoni, Mormon—for the Book of Mormon reader these names are synonymous with principle, courage, righteousness, and love of freedom. Their righteousness was shown in victory—they spared the defeated foe even when they could easily have slaughtered them and thus permanently depleted the enemy forces. (See *Alma* 44:17-20.) Their wisdom was shown in a victor's firmness—they demanded requisite assurances from the enemy, whether Nephite dissenter or Lamanite; they enforced the law; and they inflicted the death penalty on those who asserted a continuing threat to national freedom. (*Alma* chapter 44; *Alma* 46:34-36; 62:7-10.)

But the reasons given above for consistent Nephite victory were merely contributory to the over-

whelming one—their faith and trust in God, which of course was allied with good works. When they had made this inner preparation and fortification, it exceeded in its effect all the military ones, however important those were. It imparted the strength needed against the more numerous and bloodthirsty Lamanites. (See *Jarom* 6.) It gave courage to face a terrible foe. (See 3 *Nephi* 4:7-10.) Fortified by prayer and God's assurances (see *Alma* 2:28; 58:10, 11), the Nephites always could be confident of victory.

And when were the Nephites not worthy? At times throughout Nephite history, national righteousness declined. Spiritually unprepared, their best defense—God's assistance—therefore unavailable, the Nephites were not victorious until and unless they repented. They finally became as wicked and bloodthirsty as the Lamanites. (See *Mormon* 4:11; *Moroni* 9:9, 10.) They refused to repent and utterly rejected God. (See *Mormon* 2:14; 3:3.) Boasting in their own strength they enjoyed several victories, and even foolishly carried the war into Lamanite territory. (See *Mormon* 3:9; 4:1-4.) But the tide turned, and they were finally engulfed and then exterminated by the Lamanite hordes. A people blessed with the fulness of the Gospel had excelled all Israel in wickedness (see *Mormon* 4:10-12), and God had withdrawn His aid from them. Hence they fell to a relentless enemy.

Mormon's heart-rending words, written after the last great battle and not long before he was to meet death at Lamanite hands, contrast what might have been with the harrowing reality for those lost souls. His words are a fitting comment on this gripping and poignant story of a nation which rejected God.

O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you! Behold, if ye had not done this, ye would not have fallen. But behold, ye are fallen, and I mourn your loss.

O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen!

But behold, ye are gone, and my sorrows cannot bring your return. (*Mormon* 6:17-20.)

Our chart shows an unmistakable connection between righteousness and victory. Continued righteousness would have ensured national survival. Cynics notwithstanding, God *does* stand ready to assist a righteous cause, both in peace and in war. The writer of Proverbs expressed it thus: "Righteousness exalteth a nation: but sin is a reproach to any people." (*Proverbs* 14:34.) Righteousness not only exalts a nation; it also saves it. Unfortunately, as a nation, the fourth century Nephites did not learn this in time.

Library File Reference: NEPHITES.



THE NEPHITE WARS



(As recorded in The Book of Mormon)

References	Approx. Dates	Nephites' Spiritual Condition	Comments
2 Nephi 5:34; Jacob 7:24, 26; Jarom; Enos; Omni	†Various, 559-279 B.C.	<i>Apparently faith was exercised</i>	There were many wars in the land of Nephi. Nephites apparently victorious.
MOSIAH LEADS RIGHTEOUS NEPHITES TO LAND OF ZARAHEMLA (Omni 12:14)			
Omni 24; Words of Mormon 13, 14	Between 279 and 130 B.C.	<i>Fought "in the strength of the Lord"</i>	Much bloodshed. Many thousands of Lamanites slain. Nephites victorious.
Mosiah 9:11, 19-21	†Between 187 and 123 B.C.	<i>Initially good; but under King Noah; then repentance was exercised</i>	Wars in land of Nephi, to which a group of Nephites had returned about 200 B.C. Nephites prevail at first, latterly made slaves of Lamanites. They rejoin main Nephite body in Zarahemla about 122 B.C.
Alma 2	87 B.C.	<i>God "strengthened their hand"</i>	Amlicites* seek to establish monarchy by force. Great slaughter. Nephites defeat (1) Amlicites, (2) combined Amlicites and Lamanites. Military leaders: Alma, Jr. and [Amlici*].
Alma 3:20-23	87 B.C.	<i>Prayerful and humble</i>	Nephites victorious. Dead slain in battle this year totaled tens of thousands.
Alma 16:1-11	81 B.C.	<i>General Zoram seeks God's direction</i>	Lamanites destroy wicked city of Ammonihah. Nephites victorious. Military leader: Zoram.
Alma 25:3; 28:1-3	Between 81 and 76 B.C.	<i>Kindness shown to converted Lamanites</i>	Many battles, tremendous slaughter. Tens of thousands of Lamanites slain. Nephites victorious.
Alma 35:10-13; 43 and 44	74 B.C.	<i>Righteous desires and principles were manifest</i>	Zoramites,* Amalekites,* and Lamanites combine against Nephites. Nephites victorious. Dead too numerous to count. Military leaders: Moroni, Lehi, and [Zarahemnah*].
Alma 46:1-33; 49:1-25; 51:22 to 62:39	73-60 B.C.	<i>Righteous were apparently sufficiently numerous for the nation to win God's favor</i>	Amalickiah* aspires to be Nephite king. Moroni raises "title of liberty." Amalickiah usurps Lamanite throne, attacks Nephites. Nephite dissensions and civil strife benefit the enemy. (See Alma 50:26-36; 51:13-20.) Considerable Lamanite successes, but Nephites eventually victorious. Military leaders: Moroni, Lehi, Teancum, Helaman, [Amalickiah,* Ammoron,* and Jacob*].
Alma 63:14, 15	53 B.C.	<i>No indication given</i>	Lamanites, stirred up by Nephite dissenters, are defeated with great losses. Military leader: Moronihah.
Helaman 1:14-33	51 B.C.	<i>Much contention</i>	Coriantumr* leads Lamanites, thrusts deep into Nephite territory, takes many cities (including Zarahemla) with great slaughter of Nephites. Nephites finally victorious. Gadianton robbers beginning. Military leaders: Moronihah, Lehi, and [Coriantumr*].
Helaman 4:1, 2	38 B.C.	<i>Many dissensions in the Church</i>	Civil war. Rebellious are slain or they defect to Lamanites.
Helaman 4:4-19	35 B.C.	<i>Unrighteousness, followed by repentance</i>	Dissenters stir up Lamanites. Great slaughter of Nephites, who lose half their lands to the Lamanites. (Converted Lamanites later restore Nephite lands.) Military leader: Moronihah.
Helaman 11:1-3, 24-33 3 Nephi 1:27; 2:11-19; 3 and 4	Various, 20 B.C.- A.D. 22	<i>Famine brings repentance, then wickedness returns. Latterly people become repentant</i>	Gadianton robbers made up of Nephites and Lamanites, cause much contention and bloodshed. Loyal Nephites and converted Lamanites combine against them, finally eliminate them after greatest slaughter to date in Nephite/Lamanite history. Military leaders: Giddiddoni, [Giddianhi and Zemnarihan].
RESURRECTED SAVIOR APPEARS, A.D. 34 (3 Nephi 11-28)			
Mormon 1:8; 2:1-9, 16-29; 3:4-11; 4:1-22; 5:1-17; 6:1-15	Various, A.D. 322- 385	<i>Spiritual decline until wickedness rules the whole land. Nephites reject call to repentance</i>	Fortunes of war fluctuate until A.D. 375, then Lamanites prevail continuously. Gadianton robbers aid Lamanites in struggle. Utter wickedness and love of bloodshed provokes war of extermination. Nephite nation destroyed. Military leaders: Mormon (several other Nephite men mentioned), and [Aaron].

[] Enemy Leader * = Nephite dissenters † = Wars in land of Nephi, original Nephite territory
Note: Unless otherwise indicated, Lamanites were the enemy.

—Compiled by H. George Bickerstaff.

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MAN AT PEACE

LEE S. BICKMORE: PRESIDES WHERE ONCE HE WAS FIRED.

It was like walking into the living room of a suburban mansion that day when I first entered the office of Lee Smith Bickmore on Park Avenue in downtown New York City.

The green carpet was thick, and the drapes were of green damask. The chairs were upholstered in rich leather and silk in tones of blue, green, beige, and brown.

Silver-haired Lee Bickmore sat relaxed behind a huge Chippendale desk. No papers cluttered the mahogany top. He looked young for his 58 years. His face was serenely smooth, of rather pinkish hue. His chin was dimpled, and his brown eyes were kindly. He spoke in quiet tones.

He is president of the National Biscuit Company, with plants across America, and in foreign countries stretching from Australia to Germany.

The homelike surroundings of Lee S. Bickmore's office and his tranquil demeanor gave no indication of the dogged struggle that earned him this place as one of America's top industrialists.

Lee Bickmore as a young man was fired by the company over which he now presides. Briefly, this is his story:

He was born (with a twin sister) in Paradise, Utah, a farming community of some 500 souls on the east bank of a Cache Valley stream which some people call Little Bear River; others, the Muddy. There

were 12 children in Lee's family. His father was a farmer (dairy cows, peas, and wheat), elementary schoolteacher, and stake president.

Blue shirted and in overalls, tow-headed Lee worked hard on his father's farm, was active in the Church, and liked shooting marbles over Cache Valley's rich, gray-black soil. He put himself through Utah State University clerking at a J. C. Penney store.

"Lee was a rather serious boy, but everyone liked him," a cousin said of him. "He always seemed to know what he wanted."

At 24, Lee got a job with National Biscuit Company as salesman in Pocatello, Idaho. After he had been selling only a month and a half, President Franklin D. Roosevelt closed the nation's banks and asked for a moratorium on expiration of loans. America was in the midst of the great depression. National Biscuit Company's headquarters sent out orders to retrench. Lee Bickmore was still single and was the latest salesman hired in Pocatello. He was laid off.

For six months Lee dug post holes for ranchers and did odd jobs for J. C. Penney. But he wanted to get back with the biscuit company. He returned to his former employer. There was a part-time job unloading freight and sweeping up the place. Lee took the job. After a few months he was put on steady for \$15 a week, working as janitor and doing warehouse work. In about a year he became shipping clerk, then salesman again.

Ten years after he was fired, Lee



Art by Dale Kilbourn.

Bickmore became branch manager at Pocatello. Three years later, in 1946, he was transferred to Nabisco's headquarters in New York City. In 1960, at 51, he became company president.

Since then the company's fortunes have grown like beanstocks in Cache Valley. Every year since Lee Bickmore has been president, Nabisco's sales have set records. Every year the company's dividends have increased. Last year Nabisco introduced more than 15 new products.

Though business takes him to Europe seven or eight times a year, Lee Bickmore continues to be active in the Church. A former New York Stake high counselor, he now teaches a Sunday School class in Short Hills Ward, New Jersey Stake.

"Lee has always been so thoughtful and appreciative of his step-mother, who still lives," a family member told me. (His mother died when Lee was 12.)

As I reflect on that first visit to Lee Bickmore's office, perhaps the atmosphere of serenity is typical after all. A man who fights a good fight, and who keeps his life in spiritual balance as he achieves, is a man at peace. Lee Bickmore impresses me as that kind of man.

—Wendell J. Ashton.

(For Course 9, lesson of September 3, "The Power of Faith"; for Course 19, lesson of September 10, "Why a Church?"; for Course 25, lesson of September 24, "It Shows in Your Face"; for Course 27, lesson of August 13, "Daily Work"; for Course 29, lesson of August 20, "Why Is Man Here?"; to support family home evening lesson 25; and of general interest.)